TO-DAY'S PROBLEMS
AND THEIR SOLUTION
By 150 ABLE WRITERS

TRADE UNION BOOK CONCERN
Chicago, Ills.

Price 5 cents in Chicago; outside 10 cts.
A FOREWORD

The object of this Booklet is to arouse thought by suggestion—to induce right and purposeful thinking.

The hundred and fifty messages here given are veritable HEART THROBS—are messages of HOPE and CHEER.

Their scope is as wide as the needs of humanity, and their purpose as clear as the Sermon on the Mount.

This Booklet is an earnest, honest effort by a hundred and more humanitarians to discover the truth for truth's sake—to make for a kinder world.

It is said the American people are not able to say "we," on account of so many cults, sects and conflicting interests. But some day we must be able to say "we" or perish. May this Booklet help solve this problem.

Each contributor has been assured that his message will be placed, if possible, in the hands of several million readers and at the absolute cost of publishing—that is, without profit to the publisher.

Out of the more than 3,000 prominent speakers and writers in the United States and England, the hundred and fifty here selected may not be more capable than the rest; but they have at least said something or done something really worth while.

If these writers feel they have been handicapped in being requested to limit their messages to 100 words each, may they be consoled by the fact that the flash-lights of literature are not volumes, but sentences.

If it is true that we have in our economic life at present as good conditions as we have the brains and manhood to provide, then no apology is needed for the publishing of this Booklet.

Please bear in mind this fact:

This Booklet is not designated to make Insurgents, Prohibitionists, Sectarians or Dogmatists of any kind; it is to induce, by suggestion, right and purposeful thinking for the common good. No one of these writers should be held responsible for the opinions of any other writer.

I beg for these messages an honest, unprejudiced reading and re-reading. These earnest men and women may not be altogether right, but they have at least well earned the RIGHT to be heard. If I can secure for them the hearing they deserve, it will be glory enough for me.

HENRY E. ALLEN.

Edgewater, Chicago.

To The Press:

Editors are at liberty to quote any part of this Booklet if they will only extend the courtesy of credit as follows: From "Today's Problems by 150 Writers."

Write for terms to the press.

TRADE UNION BOOK CONCERN,

CHICAGO, ILL.
To all workers—both hand and brain

150 Messages
of
Hope and Cheer
by
150 Able Writers
(See list, third cover page)

A pocket manual to induce right thinking for the common good.

The most valuable collection of heart-to-heart talks ever published in any language.

"The most dangerous foe to free government, truth and freedom is THE COMPACT AND IGNORANT MAJORITY."—John Morley.

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No "Master" and No "Slave"

JOHN SPARGO

When we today declare for the social ownership of all socially necessary things; when we denounce the system which makes private property master of the common life; when we urge our demands that the means of the common life, produced as they are by the common labor and experience of the world, be owned in common, we are more than a mere political party aiming at political supremacy.

We are the apostles of the great universal religious impulse, the faith of Humanity that the Brotherhood of Man shall yet be universally recognized.

Thus we proclaim our faith in the highways and the byways of the world and sing it in our song. We are the heralds of the Golden Age of Peace. "The day is coming," we cry, "when the cannon's roar will be silenced by the Peace-Song of a free and gladsome world. The day is coming, its dawning is at hand, when Socialism triumphant will break down the last barrier that keeps a single child from the fullest enjoyment of the vast heritage prepared for it through long centuries of pain and toil. The day is at hand when there shall be no man master of another's bread and life; when the words "master" and "slave" and all their hypocritical latter-day equivalents shall pass from human speech and memory. The day is nearer than most of us think or know when the ghoulish coining of little child lives into dividends shall cease and the tender babes be given their natural fellowship with bird and flower."

New York.

It is easier for most people to suffer than to arouse themselves to study the causes, and urge a remedy for their misery. Is the person who will not stand for his own rights a normal human being? Advancement only comes from a well-ordered mind capable of thinking independently, acting resolutely, and fearing nothing.

A Machine-Exhausted Motherhood

MRS. RAYMOND ROBINS

We have fought for our religious liberty, but industrial liberty is still a thing of the future. There are 6,000,000 working girls in this country, and what are the conditions, the environment, under which they perform their daily labors? Thousands of these girls operate dangerous laundry machinery and receive only $5 a week. The greatest thing we have to contend with in our industrial life is the speeding up, as it were, of the machinery. The work which was formerly performed in the home by the women is now done in the factories.

The great difficulty between yesterday and today is, the introduction of machinery which makes of the factory worker a mere machine tender and under conditions in most cases detrimental to health. We are simply becoming a part of a machine.

If women were given the right to vote these conditions would not exist every long. This is the next step.

President National Woman's Trades' Union League, Chicago.

The Broad Foundation of Social Justice

JOSEPH E. COHEN

Through the dreams of all the ages rings the voice of labor, beginning as a murmur, growing in volume and grandeur as it rolls around the world. And this is the burden of its message: By the sweat of no other's brow shalt thou eat bread.

Let Us Turn to the Light

EDWARD CARPENTER

O gracious Mother, in thy vast eternal sunlight
Heal us, thy foolish children, from our sins;
Who heed thee not, but careless of thy Presence
Turn our bent backs on thee, and scratch and scrabble
In ash-heaps for salvation.
Millthorpe, England.

What Would Be Your Last Message

MAYOR BRAND WHITLOCK.

I don't know what I would do if I had only "two minutes
to live," or what message I should give to the world. If I really
thought I had only that time to live, I should like to take time
to think up a fine and noble message so that my last words
might have the dignity of those we have read about which
probably weren't last words at all.

However, I think if I had the power to do what I wish to
do for humanity, I would give to every person the ability to
put himself into the place of every other person in the world.
In this way he would have that education, that culture which
comes of the highest quality of imagination, and that quality,
take it, has been most perfectly exemplified in the poets and
saviors of the race in that they were able to feel and suffer
what others were feeling and suffering, and when we come
to a time when we realize just what the other fellow is suffering
we will be moved by the desire to help him, and when we are
moved by the desire to help him we come to a time when we
see that this help must be administered intelligently, and ulti-
mately we realize that it is the denial of equality, the denial of
liberty, political and economic, in the world which is the cause
of most of its suffering. If we had a world made up of people
possessing this quality of imagination, this kind of culture, we
would soon do away with the causes of involuntary poverty,
and to do away with involuntary poverty would mean to do
away with practically all of the crime and vice and most of the
suffering in the world.

Toledo, Ohio.

A Common Heritage and Destiny

W. J. GHENT

Placed here as on a giant raft, moving along the tides of an
infinite ocean, sped from an unknown port and ignorant of its
final haven, the race has a common heritage and a common
destiny.

Gradually the huddling creatures on the raft become conscious
of their powers; they erect shelters from the rain, the heat and
the cold, and they fashion clever tools for making articles of use
and beauty. By design, say some; by immutable law, say others,
this raft is amply provisioned for a multitude of souls and an
indefinite voyage; only that in every generation the cunning and
the strong take to themselves the greater share, to the deprivation
of others; * * But slowly among the victims arises a sense of
the injustice, the chaos and the waste of this practice; and more
slowly, but still surely, the determination to be rid of it; to ap-
portion upon equitable terms the common burdens, and to dis-
tribute in equitable shares, the common hoard.

That determination is the growing and expanding will of the
producing classes, and its fulfillment will be the cooperative
commonwealth.

New York.
The Program of Human Happiness

J. A. Wayland

If our ancestors, centuries ago, with the crudest implements, supported themselves and kept their masters in idleness and luxury, how surely can we, with modern machinery, sustain all the workers with all the good things of life with a four-hour day—if we but have the sense to institute a sane system of industry?

We have made tremendous advance in every line of human activity but politics, which controls industry. On this line the people are still ignorant.

Of what use to increase production when it would only gravitate to the rich and make them richer? Would it not be sensible to arrange the ownership of industries so that those who actually do the work, mental and physical, really get the results of their efforts, instead of keeping up a horde of modern kings, whose sole function is to swipe the things the workers produce?

The riches of the few are, and have always been, built upon the credulity of the many. A world of beauty, purity and joy awaits you and your children forever if you will but open your eyes to the truth of the common ownership of the things used to produce wealth. In other words, all poverty is a result of ignorance on the part of the workers of the world. Read books and think and you will have more to be thankful for.


In Solidarity Lies Our Success

William Scaffle

Whenever Socialism in America adopts the methods of the British and other European toilers and pulls in harmony with trade unionism, it is bound to make headway faster than at present because there is scarcely a man in the labor movement that is not more or less of a Socialist.

Indeed, the labor movement itself is in its essence Socialism, probably not so advanced as the brand that denounces trade unionism, but a great deal more practical in its methods. The denunciation of trade unionism is not what has made the European Socialists so formidable, but the "leavening of the whole lump" into practical form. The whole labor force has been molded into one great big aggressive force, and it has swept down the barriers to its progress.

We are all agreed that in solidarity lies our future success, but seem to disagree because of the isms among us, when it comes to getting together; agreed on the kernel, and fight over the culls. We must, if we intend to go ahead, sink our individualities, and the plan of action that commends itself to the great majority must be followed. It is this division among us that weakens us, and the plan of all should be not to widen the breach, but to close it, the sooner the better for all labor forces.

Editor "United Mine Workers’ Journal," Indianapolis, Ind.

The One Question in All Campaigns

John C. Chase

The battle is on and the forces are gathering for the final struggle between the oppressors and the oppressed. In the present campaign there should be but one question in the mind of the man who works, and that question should be: HOW CAN I DO THE MOST GOOD FOR MYSELF AND FAMILY WITH MY VOTE?

Ex-Mayor, Haverhill, Mass.
The first duty of every young man is to live in such a way that
the man he ought to be, when his time shall come, shall be pos-
sible, be actual.

Away off, then, in the twentieth century—1920, 1930, 1940—
somewhere in the world, the man you ought to be is waiting for
time to go on, for your life to blend into his. Will you live in
such a way that he may be wise in your experiences, that he may
be strong in your friendships, that he may be happy in your
joys, or will you, wanton-like, throw it all away, destroying his
inheritance before he has had a chance to touch it?

Will you decree that the man you ought to be shall, never so
long as time shall last, have a chance to exist?

Stanford University, Palo Alto, Calif.

This Century the Age of Man

CHARLES EDWARD RUSSELL

The next inevitable stage of business will be business conducted
for the communal profit instead of business conducted for the
profit of Mr. Morgan and the Standard Oil Company.

Is there, in fact, anything else possible to us? We cannot go
back to the days of competition. I take it that as a nation we are
unwilling to devote all our lives to the augmenting of a few
swollen fortunes, even if there were not terrible and inevitable
evils attendant upon such a condition. Yet, as the individual can
no longer work for himself in the old way, is it not reasonably
clear that he is next to working for himself by working for us
all?

Is there anything else for us to do if we are not to fall into
a state of industrial servitude?

At all times and under all conditions man in the mass is the
only subject worth thinking about or legislating for. Day by
day this becomes more and more apparent around the globe, and
none of its manifestations is so important as this impending
change in business by which it shall be conducted for the sake
of man in the mass and not for the sake of a fortunate and over-
fed class.

So far as men have been able to foresee, this is the certain
trend of evolution. To agitate, to complain, to demand restrictive
legislation, to fulminate, to try to distinguish between good trusts
and bad trusts, to denounce, to regret the days that are past, to
prosecute, to indict, are equally vain and equally foolish. Noth-
ing will come of these employments but some very sorry spec-
tacles. We live in the twentieth century, not in the fifth. We
ought to be as willing to admit economic as geological facts, and
the age of competition has passed from this earth as surely as
the age of shellfish. Now comes the age of man.

New York.

Across the Border Line of Nations

W. F. RIES

For the first time in human history a great fraternal move-
ment is sweeping across the face of the earth and its millions
of loyal adherents, social crusaders in the true sense of that
term, are clasping hands across the border line of all nations,
and in joyous acclamation, voicing the inspiring sentiments:
"We are brothers, all, and war shall curse and stain fair earth
no more."

Toledo, O.
"Live in the future; regret nothing—leap!"

Once the master hunted for the slave, now the slave hunts for a master.

The workers of Russia want to be free, but cannot. The workers of America can be free, but do not seem to want to be.

Some think that people are just as bad as they dare to be. I think that people are just as good as they are given a chance to be.

As long as you offer girls rags and poverty for honest labor and luxury for the sale of their virtue, you will not do away with prostitution.

Talk about equal opportunity! Capitalism ties a balloon to the shoulders of the rich child, a ball and chain to the feet of the poor child, and tells them that they have an equal opportunity to fly!

Under the capitalist system the men who control the industries of the nation have it in their power to make paupers, criminals and prostitutes out of their fellow beings. No man is good enough, great enough or noble enough to be allowed such power over the human race.

Common Sights of the Common Town

These common sights of the common streets are very terrible to me. To a man of a nervous temperament these sights must be soul-wrecking. The prostitute under the lamps, the baby beggar in the gutter, the broken pauper in his livery of shame, the weary worker stifling in his filthy slums, the wage slave toiling as a slave, the sweater's victim "sewing at once, with a double thread a shroud as well as a shirt"—these are dreadful, ghastly, shameful facts which long since seared themselves upon my heart.

All this sin, all this wretchedness, all this pain—and no remedy! Is it not a challenge to our intelligence?

Discrimination Against Woman Is Injustice

A little while ago it was impossible for a woman to speak in public, but now her growth is being recognized. Of course, her place is in the home, but not only the individual home, the home of the state as well.

If civilization were what it should be there would be equal right, equal justice, and equal opportunity for all. If woman's intelligence is not recognized this country is sure to go down, down, down to the depths of darkness.

In Spain, Mexico, Ireland and in some parts of the United States, ecclesiastical domination has obtained for many years. Are these localities more humane, more intelligent, more progressive than other places? Has the test of time proven that ecclesiasticism is good and conducive to happiness and progress?
An Admonition to Judges and Others

Don't crowd American Labor too far! We're a patient lot of critters. We like peace and harmony, but don't crowd us too far—don't crowd us too far!

International President Amalgamated Association Street and Electric Railways Employees.

The Real Basis of True Civilization

No man ever ruled other men for their own good; no man was ever rightly the master of the minds or bodies of his brothers; no man ever ruled other men for anything except for their un-doing, and for his own brutalization. The possession of power over others is inherently destructive—both to the possessor of the power and to those over whom it is exercised. And the great man of the future, in distinction from the great man of the past, is he who will seek to create power in the peoples, and not gain power over them. The great man of the future is he who will refuse to be great at all, in the historic sense; he is the man who will literally lose himself, who will altogether diffuse himself, in the life of humanity. All that any man can do for a people, all that any man can do for another man, is to set the man or the people free. Our work, whereinver and wheresoever we would do good, is to open to men the gates of life—to lift up the heavenly doors of opportunity.

This applies to society as well as to the individual man. If the collective man will release the individual man and let him go, then the individual will at last give himself gloriously, in the fullness of his strength, unto the society that sets the gates and the highways of opportunity before him. Give men opportunity, and opportunity will give you men; for opportunity is God, and freedom to embrace opportunity is the glory of God.

"The Making of a Kinder World"

This is a man's world.

The things I dearly love, science, my profession, statecraft, are, I have ever been told, unwomanly.

If these things are for men alone, then democracy is a failure. If they belong to men and women, then why do we not try an experiment in real democracy, the democracy of all the people, "deriving its just powers from the consent of the governed?"

I am an outlaw against your man-made laws. Compliance is but convenience. You tax me, arrest me, try me, hang me, I pay you to keep anything which runs on four legs, or four wheels.

Taxation without representation is tyranny. You men collectively, are tyrants. "Rebellion against tyrants is obedience to God."

You can make this a kinder world for women by giving them the ballot.

First Vice-President Illinois Equal Suffrage Assn., Oak Park, Ill.

The Only Way to Save the Unions

In the future organized labor must look largely to legislation. At the present time 72 per cent of the vote is cast by wage earners and our safety lies in teaching them to vote intelligently.

Grand Chief of the Brotherhood of Locomotive Engineers, Detroit, Mich.
The Right, Nothing More Nor Less

JACK LONDON

The capitalist must learn, first and for always, that socialism is based, not upon the equality, but upon the inequality, of men. Next, he must learn that no new birth into spiritual purity is necessary before socialism becomes possible. He must learn that socialism deals with what is, not with what ought to be; and that the material with which it deals is the "clay of the common road," the warm human, fallible and frail, sordid and petty, absurd and contradictory, even grotesque, and yet, withal, shot through with flashes and glimmerings of something finer and God-like, with here and there sweetmesses of service and unselfishness, desires for goodness, for renunciation and sacrifice, and with conscience, stern and awful, at times blazingly imperious, demanding the right—the right, nothing more nor less than the right.

Glen Ellen, Calif.

Consumption of the Lungs

EUGENE WOOD

There are some cases of consumption that are too far gone for anything more than easing their pathway to the grave. Don't cross 'em. Let 'em have what they want. Just look out that what they spit out of their rotting lungs is disinfected, so that it won't bring other people to their dying condition. There are some far-gone cases of poverty and contentment just like that. Let 'em alone. You're wasting your time with them. It's sad, but it's hopeless.

But in the early stages of tuberculosis it is necessary to talk plainly. No use in mincing words and softening your explanation. Consumption is a mighty serious matter. You can't fool with it. When you see that the cold hangs on, that you are losing flesh, that you feel flushed and hot in the evenings, every minute counts. Get right out of doors. There is fresh air there in any climate. And it is fresh air that does the curing. Sleep in the open air. Sleep warm and comfortable, but be in the open air night and day. Put away all the sweet milk and fresh eggs your hide will hold. Don't work, don't worry. Play a little and make it your business to get well. (Isn't it easy to say?) You've got to put your body into the most fit and favorable condition possible, comfortable, happy. Dr. Hardman's Compound Extract of Prune-juice and Bug-juice won't cure you. But Nature will, unless you're too far gone. No need to rack your stomach with poisons to "kill the germs," which is like "punishing criminals." Anything that will kill germs will kill you; anything that "punishes criminals" punishes the state, for the state is made up of people, good and bad, the good being those who don't need to be bad to get a living, the bad being those who must be bad or starve. Nature is the great healer if she gets the chance while there is the chance; taken too late she does her best to kill, and rid the world of what is useless. In the blood of the body are germ-destroyers. Supply the strength which comes from food, rest, and fresh air, and these germ-destroyers in the blood will do their duty.

New York.

Can we devote undivided attention to making money and still have good government? What does good citizenship imply if not intelligent voting? Can a person be an intelligent voter and not be informed on social and economic problems? Can one be reasonably well informed and read papers and books that treat only one side of a question? What are your sources of information?
The Humblest Citizen the Test of Democracy
RAY STANNARD BAKER

The final test of any democracy is its humblest citizen. Science has taught us that every atom in the universe is necessary to every other atom. It is also teaching us that every human being is necessary to every other human being; that there can be no real democracy which leaves anyone out. Emerson says somewhere: "To science there is no poison; to botany no weed; to chemistry no dirt." To this we may add: "To democracy no negro."

New York.

Tending Toward "a Celestial Civilization"
J. HOWARD MOORE

The present system of human industry is a system of cannibalism. We eat each other.

The great mass of men and women are nothing but cobblestones for the lazy and Pecksniffian few to walk over.

No man has a right to a million dollars. We are brothers. The world belongs to all of us. I would be ashamed to be rich—to know that I had my share of the world and the shares of hundreds or thousands of my fellow-men besides.

We feel too feebly. We stand in the presence of wrongs and sufferings that ought to make our very viscera crawl, and yet do nothing more dynamic than sigh.

We grow weary sometimes, and discouraged, and feel hope within us slipping away like sands from wave-swept feet. We grow sick of the sneers, sick of the wars and the worms, sick of the cold, horrible altars on which we bleed. But the future—that is the god to whom we feed our vitals—the long, radiant, ever-unfolding, heavenborn future.

Oh, the hope of the centuries and centuries and centuries to come.

It seems sometimes that I can almost see the shining spires of that Celestial civilization that man is to build in the ages to come on this earth—that civilization that will jewel the land masses of this planet in that sublime time when science has wrought the miracles of a million years, and man, no longer the savage he now is, breathes justice and brotherhood to every being that feels.

Chicago.

High Prices Are Disturbing Their Sleep
WALTER HUGGINS

It will not always be that the builders of homes will live in the worst, the makers of clothes wear the poorest, the producers of food stuffs eat the coarsest. This wrong will not last much longer.

We can hear the rumbling of the working class awakening out of their long sleep, and realizing for the first time that they are the makers of the world, and all things belong to them; and when enough of them are awakened and banded together in their own common cause, then will the workers get the full value of their labor, and life to them will be one of pleasure, and not one of eternal worry and toil.

Chicago, U. S. A.

Are you a wage earner? Is the wage system just and fair? Is it a square deal between man and man? Is it possible to accumulate a fortune from average wages without exploitation? Yes, you say, by living very cheaply and denying oneself most of the common pleasures and comforts. Is it worth this sacrifice?
The Best Business on Earth

CARL STROVER

"Human progress is our business."

Chicago, Ill.

The Nation’s Most Valuable Asset

MAYOR EMIL SIZJDEL

Our Boards of Education should work along broader lines. The school authorities should take an active interest in our boys and girls even after they leave school for work. These young folk, many of them, have no helpful guides now, and so they look for cheap amusements, which are mostly harmful. The school houses should be a second home to them all through the year. For the school children themselves healthful diversion and recreation should be provided during the summer. At intervals they ought to see something of the beauties of nature and to breathe the fresh air of the country. Make the city clean, beautiful and comfortable, and, above all, a safe place for our boys and girls.

Milwaukee, Wis.

The War of Classes and the Trade Unions

CLARENCE S. DARROW

No one claims that all trade unionists are wise or even honest, much less that they have not made endless mistakes in the past and will not continue to err while time shall last. Neither is trade unionism an ideal institution. It was evolved to serve a purpose and to perform a duty in the upward march of the human race. It was made to fit a condition of society divided into the employing class and the serving class. Its mission is to protect the weak against the strong.

In the great industrial strife that has come down through the ages and which will prevail until the capitalist and the laborer are one, trade unionism has fought the battles of the workman. And in fighting for the wage-earner it has fought for greater liberty to man.

War and strife are not ideal states, but they have been ever present with the human race, and so long as the war of classes shall continue, the weak and helpless must ever look to trade unionism as its chief champion and its most powerful defender. But when its work is done, and class struggles are at an end, Trade Unionism will be no more. Then all men will be brothers and the highest good of all will be the fond desire of each.

Chicago, Ill.

Democracy

LOUIS F. POST

The democratic gentleman, in whatever social class he may find himself, respects in others of all classes all the rights he perceives them to possess. This is the germ in him of that perfect democracy which the Golden Rule expresses. As it grows it pierces the crust of his race prejudice or class antipathies or personal dislikes, and in good time blossoms out into unreserved recognition of human rights universally equal.

The principle of the brotherhood of man is the ethical touchstone of democracy. If appealed to in good faith, it would solve all social, all industrial, all political problems.

Editor "The Public," Chicago.

Have you settled the question whether exploitation is ever just or right? Is it fair to enjoy the fruits of another's labor without returning service for service? Is it? Settle this question and you have settled in large part the labor problem of today.
The Arts of Death

GEORGE BERNARD SHAW

On the arts of life man invents nothing; but in the arts of death he outdoes nature herself, and produces by chemistry and machinery all the slaughter of plague, pestilence and famine.

The peasant today eats and drinks what was eaten and drunk by the peasants of ten thousand years ago, and the house he lives in has not altered so much in a thousand centuries as the fashion of a lady's bonnet in a score of weeks. But when he goes out to slay he carries a marvel of mechanism that lets loose at the touch of his finger all the hidden molecular energies, and leaves the javelin, the blowpipe of his fathers, far behind.

In the arts of peace man is a bungler. I have seen his cotton factories and the like, with machinery that a greedy dog could have invented if it had wanted money instead of food. I know his clumsy typewriters and bungling locomotives, tedious bicycles and autos; they are toys compared to the Maxim gun, the submarine torpedo boat.

There is nothing in man's industrial machinery but his greed and sloth; his heart is in his weapons. This marvellous force of Life of which you boast is a force of Death: Man measures his strength by his destructiveness. What is his religion? An excuse for hating me. What is his law? An excuse for hanging me. What is morality? An excuse for consuming without producing. What is his art? An excuse for gloating over pictures of slaughter. What are his politics? Either the worship of a despot because a despot can kill, or parliamentary cock-fighting.


Robert Hunter says: A few newspaper stories sent from Wall street might be enough to set the American and Japanese workmen at each other's throats; and a few newspaper lies from Lombard street might be enough to set English workmen to slaughter German workmen. Let us insist that those who make war do the fighting. This would put an end to war.

The Fra Platform

ELBERT HUBBARD

Work.
Health.
Happiness.
Brotherhood.
Good Roads.
Cooperation.
Equal Suffrage.
Human Service.
Manual Training in Public Schools.
Universal Peace Through Arbitration.
Tree-planting and Forest Preservation.
Disarmament by means of mutual agreement; and a constant campaign of education until this is brought about.

A Square Deal for cats, dogs, horses, cows, birds, guinea-hens, guinea-pigs, rabbits and all other animals, wild and domesticated.

The taxation of church property and all educational or philanthropic institutions that are not supported through and by taxation.

Are you with us?
East Aurora, N. Y.
The Strangle Hold of Monopoly
FREDERIC C. HOWE

In the past, at least, law has been the fountain of servitude as well as of liberty, of injustice as well as of justice, of poverty as well as prosperity, of crime as well as of the punishment which it sought to prevent. And many are asking today whether conditions have really changed. Do not the few still elevate themselves upon the backs of the many by means of law, by means of the control of government and the agencies of justice and public opinion? * * * Have not the liberties, which represent centuries of sacrifice and suffering, only conferred upon humanity the shadow of power, while the substance is still in the hands of an ascendent class, which has made use of the new machinery as readily as it did of the old? These are questions which underlie all others in the unrest which is expressing itself in city, state and nation. These are the questions which are challenging authority in every country in the world.

From "Privilege and Democracy in America."

The Sacrifices We Often Forget
PRINCE PETER KROPOTKIN

I have seen families living without knowing what would be their food tomorrow, the husband boycotted all round in his little town for his part in the Socialist paper, and the wife supporting the family by sewing, and such a situation lasting for years, until the family would retire, without a word of reproach, simply saying: "Continue; we can hold out no more!"

I have seen men, dying from consumption, and knowing it, and yet knocking about in snow and fog to prepare meetings within a few weeks from death, and only then retiring to the hospital with the words: "Now, friends, I am done; the doctors say I have but a few weeks to live. Tell the comrades I shall be happy if they come to see me." I have seen facts that would be described as "idealization" if I told them in this place; and the very names of these men, hardly known outside a narrow circle of friends, will soon be forgotten when the friends, too, have passed away. In fact, I don't know myself which most to admire, the unbounded devotion of these few or the sum total of petty acts of devotion of the great number. Every quire of a penny paper sold, and there are hundreds of them in Europe; every meeting, every hundred votes which are won at a Socialist election, represent an amount of energy and sacrifices of which no outsider has the faintest idea. And what is now done by Socialists has been done by every popular and advanced party, political and religious, in the past. All past progress has been promoted by like men and by like devotion.


The Hope of Humanity
E. M. PLUMB

For ages the world has dreamed of economic justice. Not until Socialism came with its philosophy of human brotherhood was there hope for its realization.

We base our faith in the success of this philosophy on the fact that it brings hope to the people who need it, and because of their great need—it must succeed.

All hail the coming new day when economic justice will make sure the equal opportunity for all who labor.

"The dreams that Nations dream come true."

Brotherhood Must Have a Material Basis

EDWIN MARKHAM

We have committed the Golden Rule to memory; let us now commit it to life.

We have preached Brotherhood for centuries; we now need to find a material basis for brotherhood. Government must be made the organ of Fraternity—a working-form for comrade-love.

Think on this—work for this.
West New Brighton, N. Y.

The Realism of Poverty and Privilege

UPTON SINCLAIR

Workingmen, workingmen—comrades! Open your eyes and look about you! You have lived so long in the toil and heat that your senses are dulled, your souls are numbed; but realize once in your lives this world in which you dwell—tear off the rags of its customs and conventions—behold it as it is, in all its hideous nakedness! Realize it, realize it! * *

In this city (Chicago) tonight ten thousand women are shut up in foul pens, and driven by hunger to sell their bodies to live. And we know it, we make it a jest! Tonight there are ten thousand men, homeless and wretched, willing to work and beg for a chance, yet starving, and fronting in terror the awful winter cold! Tonight in this city there are a hundred thousand children wearing out their strength and blasting their lives in the effort to earn their bread! There are a hundred thousand mothers who are living in misery and squalor, struggling to earn enough to feed their little ones! There are a hundred thousand old people, cast off and helpless, waiting for death to take them from their torments! There are in this one city a million people, men and women and children, who share the curse of the wage-slave, who toil every hour they can stand and see, for just enough to keep them alive; who are condemned till the end of their days to monotony and weariness, to hunger and misery, to heat and cold, to dirt and disease, to ignorance and drunkenness and vice!

There are a thousand or more who are the masters of these slaves, who own their toil. They live in palaces, they rot in luxury and extravagance—such as no words can describe. The whole of society is in their grip, the whole labor of the world lies at their mercy—and like fierce wolves they rend and destroy, like raving vultures they devour and tear! And you, workingmen, workingmen! You plod on like beasts of burden—yet is there a man among you who can believe that such a system will continue forever?
From "The Jungle."

The Interest Debt on the Workers

HENRY LAURENS CALL

Assuming that our indebtedness has grown only in the same proportion as our wealth itself has grown, it would yet be something like $30,000,000,000, or about $375 per capita of our population; in other words, about thirteen times as great as our per capita money circulation, and twenty-three times as great as our savings bank deposits.

The workers—"industrial society"—must pay the interest on most of this vast amount, year after year; and this enormous debt is constantly increasing—this accounts in large part for the steadily growing poverty of industrial society,—the workers.
Your Cruelty—Only Exasperates Us

MAXIM GORKY

We will conquer—we workingmen! Your society is not at all so powerful as it thinks itself. * * Property requires extremely great efforts for its protection; and in reality all of you, our rulers, are greater slaves than we—you are enslaved spiritually, we only physically.

You cannot withdraw from under the weight of your prejudices and habits, the weight which deadens you spiritually; nothing hinders us from being inwardly free. * * Not one of you can any longer fight for your power as an ideal! You have already expended all the arguments capable of guarding you against the pressure of historic justice. You create nothing new in the domain of ideas; you are spiritually barren. Our ideas grow. * * They seize hold of the mass of the people, organizing them for the war of freedom.

The consciousness of their great rôle unites all the workingmen of the world into one soul. You have no means whereby to hinder this renovating process in life except cruelty and cynicism. But your cruelty exasperates, and the hands with which you stifle us today will press our hands in comradeship tomorrow. Your energy, the mechanical energy of the increase of gold separates you, too, into groups destined to devour one another.

Our energy is a living power founded on the ever-growing consciousness of the solidarity of all workingmen. Our work frees the world from the delusions and monsters which are produced by your malice and greed.

You have torn men away from life.
Socialism will unite the world astunder by you into one huge whole. And this will be!

From the defense of the Siberian exile in "Mother."

The Class Struggle

A. M. SIMONS

In this great struggle we are now engaged there can be but one outcome, the final victory and supremacy of the working class.

Today it is the working class which represents social progress, and which embraces all that is essential within our industrial process. Moreover it is they who have done the fighting in all other wars, and who must now fight for themselves; and, whereas, in previous struggles the class that represented social progress was a minority depending upon the worker for support in its battle, the working class is today in an overwhelming majority and has but to make plain the facts of history to its membership to be assured of victory.

The evolution of industry, the development of events that cast their shadows before, have written a platform upon which the working class must stand. That platform sees in the consolidation of ownership, in the organization of industries, in the trusts, in the concentration of wealth with its merciless inevitable onward movement, but a preparation for collective ownership and control. It sees in the ever recurring panics the death pangs of an old society, and in the ever growing solidarity of labor and capital with strikes, boycotts, lockouts and injunctions, but the birth pangs of a new society in which for the first time in the world, the workers shall rule, and all shall be workers, and thereby rulership and slavery shall pass from off the earth.

Editor Chicago Daily Socialist.
The Conflict of the Ages
M. M. Mangasarian.

In my mind's eye, I see a wonderful building, something like the Coliseum of ancient Rome. The galleries are black with people; tier upon tier rise like waves the multitude of spectators who have come to see a great contest. A great contest, indeed! A contest in which all the world and all the centuries are interested. It is the contest—the fight to death—between Truth and Error.

The door opens, and a slight, small, shy and insignificant looking thing steps into the arena. It is Truth. The vast audience bursts into hilarious and derisive laughter. Is this Truth? This shuddering thing in tattered clothes, and almost naked? And the house shakes again with mocking and hisses.

The door opens again, and Error enters—clad in cloth of gold, imposing in appearance, tall of stature, glittering with gems, sleek and huge and ponderous, causing the building to tremble with the thud of its steps. The audience is for a moment dazzled into silence, then it breaks into applause, long and deafening. "Welcome!" "Welcome!" is the greeting from the multitude. "Welcome!" shout ten thousand throats.

The two contestants face each other. Error, in full armor—backed by the sympathies of the audience, greeted by the clamorous cheering of the spectators; and Truth, scorned, scoffed at, and hated. "The issue is a foregone conclusion," murmurs the vast audience. "Error will trample Truth under its big feet."

The battle begins. The two clinch, separate, and clinch again. Truth holds its own. The spectators are alarmed. Anxiety appears in their faces. Their voices grow faint. Is it possible? Look! See! There! Error recedes! It fears the gaze of Truth! It shuns its beauteous eyes! Hear it shriek and scream as it feels Truth's squeeze upon its wrists. Error is trying to break away from Truth's grip. It is making for the door. It is gone!

The spectators are mute. Every tongue is smitten with the palsy. The people bite their lips until they bleed. They cannot explain what they have seen. "Who would have believed it?" "Is it possible?"—they exclaim. But they cannot doubt what their eyes have seen. That puny and insignificant looking thing called Truth has put ancient and entrenched Error, backed by the throne, the altar, the army, the press, the people, and the gods—to rout.

The pursuit of truth! Is not that worth living for? To seek the truth, to love the truth, to live the truth? Can any religion offer more?

Lecturer for the Independent Religious Society (Rationalist), Chicago.

A Vital Spot
CLIFFORD COX

To play upon one's religious belief, or unbelief, is a powerful weapon. The defenders of the present system have used it with telling effect, in their fight against the Socialist movement. How often have we been told by press, pulpit and school that Socialism would destroy religion; or our attention called to the "Christian Socialists" as evidence of its being a religious cult. The appeal works either way, as policy dictates.

Should the masses discover that Socialism is a political movement, seeking political supremacy as a means of attaining economic freedom, private exploitation will have received its death blow—the strongest prop will be broken.

Chicago, Ill.
To Women Everywhere

ANNA A. MALEY

"She riseth while it is yet night and giveth meat to her household."

And now, O Mother, the Family has become the People and you no longer dispense their meat.

Strong men hunger in the market place, plundered of the bread of their need.

Your tongue, which knoweth the law of kindness, must bid forth your soldier son to slay, that the robbers of labor's army may feast and fatten.

The while, from our own forbidden vineyards, the rich howl derision on our misery and in their idle pathway they tread upon our children's hearts.

For under today's ministry the world starves of its plenty. Is not such wanton nonsense a shame to our great household?

O women arise, and answer the call of the larger Motherhood!

Do the Majority Want Social Justice?

MARY B. THOMPSON

If you were to ask the average man if he desired to see social justice established, he would wag his head sagely and declare emphatically that he did. But it would be a lie. It is the exceptional and not the average man who desires it. The majority have no higher ideal than that exemplified by the "square deal" and "my policies." In other words, they realize that economically they are being badly squeezed with lessened opportunities for squeezing others, and they would like to see the situation reversed. And because they are densely ignorant of economics and sociology and consequently, unable to understand the conditions they deplore, they look to their prophets (or profits) for a solution, which is only to be found in an enlightenment that will make for a real social justice.

Vice President California Anti-Vivisection Society, Santa Barbara, Calif.

Let Us Vote as We Pray

EX-SENATOR ROBERT ADDISON DAGUE

Competition is now and always has been war, destruction—hell. Socialism is Constructive, makes for peace—is heaven. No person can succeed under a competitive system of business except as he despoils and defeats his competitor.

Professing Christians have for nearly 2,000 years been praying, "Thy Kingdom come, Thy will be done on earth as in heaven." It can never come through the fierce, selfish war of competition.

Socialists are talking, working and voting to have the Christian’s prayer answered. They are practical Christians. When millions of professing Christians vote as they pray, then will righteous government be established on earth and not before.

Author of "Henry Ashton," Boulder, Colo.

The Worthiest of All Causes

JAMES S. INGALLS

Are you one of the conquering host? Have you joined the army of emancipation? * * * Other ages have had their crusades and their great movements; but this age is the first in the annals of time to proclaim equal Justice and equal Opportunity for EVERY SON AND DAUGHTER OF MAN. Do you stand with us for social justice?

Minneapolis, Minn.
Society—Real and Imitative

JOSEPH MEDILL PATTERSON

The trouble with "society" is that it has so little connection with society; and even that little connection it spends its time trying to forget.

Our "society" is a plutocratic imitation of an aristocracy. The imitation is poor, and an aristocracy isn't worth imitating anyway. Aristocracies were useful institutions a long time ago.

The business of "society" is frivolity. The most vital people in it frivol the hardest, because they are the most vital. That's why the best people in "society" are often the worst.

Stop the nose of a kettle and set it on the stove and it explodes. Work is the law of life, approved in Genesis and also approved by the disprovers of Genesis. "Society" doesn't work. It disobeys the law of life; it solders the nose of the kettle and that is why it explodes so continuously in the divorce courts to the amaze of Faribault, Minn., and New Philadelphia, O.

"A Little Brother of the Rich" says in effect that "society" is corrupt and useless. A great many people seem to have been astonished by the accusation, which is entirely astonishing in itself. For, of course, "society" is corrupt and useless. A pampered class always is—just like a pampered lapdog.

The boys in the breakers of Pennsylvania, the little girls in the cotton mills of the South, the firemen in the stoke-hell-holes of the ocean liners, the Huns of the blast furnaces, the dead miners of Cherry, the flagmen at railroad crossings who were switchmen until they lost their arms, all these have served "society" and "society" serves nobody and nothing but its whims.

The essential immorality of "society" lies not in what it does with the lives of those within it, but in what it does with the lives of those without it, teaching them by example, which is stronger than precept, that foolishness is fashionable and idleness is ideal for those who are rich enough to do whatever in the world they want.

This spirit has spread, until in every fair-sized town in the country we have little "smart sets" imitating the mother smart set of Manhattan (and not imitating it badly, either). Somebody will write a good novel or play about that some day. It is these smart sets, parent and offspring, which have put Reno, Nev., on the map.

Peoples, like people and apples and ants, seem to have pretty much the same history; conception, birth, youth, maturity, decay, death. But then death may come at forty-five of locomotor or at eighty-five amidst the expectant tears of twenty direct heirs. If we get like Rome too quickly—why the Japanese will catch us.

Chicago, Ill.

Municipal Home Rule for Every City

VICTOR L. BERGER

If Socialists and the Socialist party should fail in this city—on account of reactionary and crooked legal obstacles that are put in its way—if the great mass of the people should be convinced that the legal way of betterment of conditions is impossible, that the laws are made for the benefit of thieves, grafters and capitalists exclusively—then the masses will very soon despise all laws and all legality. Then the principle opposite to Socialism, the principle of anarchism, will get the upper hand.

What will be the result? We must have "home rule" or progress and reform will be impossible.

Councillman-at-Large, Milwaukee, Wis.
Away with Racial Prejudice

Benjamin Fay Mills

The world has become one city. We begin to see that only a sophomoric and stupendous conceit can justify the claims of any race of people to be wholly superior to any other. No one race can be made perfect without the virtues of every other or without the universal fellowship of all the children of men.

 Darkness will cover the earth, until we learn the lesson of universal brotherhood. Away with national and racial prejudice! By our practice and our testimony, let us stand fearlessly and lovingly for the unity of mankind.

Los Angeles, Calif.

The Industrious Class Always Poor

Frederic Heath

The working class will exist in torment just so long as the capitalistic wage system lasts. It will continue to live on the back streets and to eat the cheaper foods. This is inevitable so long as we live under a system that puts men at each others' throats to see who shall be "fit" to survive and who "fit" to perish.

The immorality of the capitalist system finds its indictment in the fact that under its sway it is the INDUSTRIOUS class that is the POOR class.

Chairman Milwaukee County Board.

Not Limited by National Boundary

Edward F. Strickland

True brotherhood knows no rank nor station, neither is it limited by clime or national boundary. It should be more than the church, club, lodge or social circle, and when it fails to become cosmopolitan, in that it lifts the fallen and strikes the shackles from the oppressed of every land, then does the very name become as a tinkling cymbal and as sounding brass.

We talk of a comrade world. But there must be a material basis for brotherhood before such an ideal is possible.


The Two Great Economic Armies

Job Harriman

The wage-working class is a fixture. It cannot depart from its position. It cannot depart from its interests. It is held there by the great vise of the economic system, where it must remain until such time as the dynamic power of the organized portion of the working class becomes greater than the static power of organized capital, when it will burst asunder the capitalist system of production and establish a coöperative industrial system dominated by the working class, who have become altruists, because they are forced to depend the one upon the other.

They enter politics—not because they have an ideal. No, not at all. They enter politics because it is the line of least resistance, to build up their organization to a point of sufficient power to overthrow the capitalist class with its laws, and to establish a working-class government, with its laws.

They are bound there by their interests. They cannot depart from their interests. The capitalist class is bound to its position by its interests. It cannot depart from its interests. They are the two great economic phases of modern civilization moving on, on to the development of this civilization to its highest pitch, until capitalism is overthrown and socialism takes its place by force of necessity.

Los Angeles, Calif.
The Opportunity of American Labor

ROBERT HUNTER

The working men of Western Europe are finding democracy a success.

They have their own parties, separate and distinct from all other organizations.

They have stopped looking to others for help, and have settled down to hard labor themselves.

Germany today has a Socialist party that obtains three million votes, and over 500,000 men control that party. It is the same in France, Italy, Belgium, Norway, Sweden, Finland; wherever one goes.

If the working men of Europe are big enough to own and control their own political organizations, what about the working men of America?

Let Labor stop expecting help from outside.

If it wants to achieve social justice, improvement in labor conditions, the abolition of capitalism, the destruction of predatory wealth; if it wants to curb the trusts, let it join its own organization.

Let every ward and precinct of this country have its group of working men.

Let them go to the polls as one man.

And let them see that the corporations and their attorneys and their vote-catching good citizens, and their silver-tongued orators, are kept carefully and securely out of the organization.

American Labor has universal suffrage. It has in its hand the greatest weapon of modern times.

But it does not know how to use it.

The workers of Europe long since stopped sending their employers to represent them. They would about as soon think of electing an employer as the president of their union, or his attorney as their secretary.

They know what they want. They are determined to get what they want. And they are going to get it themselves.

We know that in this country Labor can form a union.

If it can stand together and starve at the time of a strike, it can stand together and vote at the time of an election.

But this means work, conscience, will power, independence and united action.

Above all, it means that if Labor wants a thing done it must do it itself.

Noroton, Conn.

To Really Live We Must Think

A. C. HUTCHISON

One of his disciples said unto Him, Lord teach us how to pray.

I would change it to read: Lord teach us how to think and nail it over every school house door in the land.

Masonic Temple, Chicago.

Only Kindness and Justice Are Needed

REV. ALEXANDER IRVINE

I want a social order in which every child shall be heir to all the resources of comfort, growth and education which the world affords. I want no human being to suffer the misery and wretchedness that have been crowded into my life. There is enough for all—why not be wise enough to see that an equitable distribution is made.

New York.
We Must Learn to Accept Truth

LUTHER BURBANK

We must learn that any person who will not accept what he knows to be truth, for the very love of truth alone, is very definitely undermining his mental integrity. It will be observed that the mind of such a person gradually stops growing, for, being constantly hedged in and cropped here and there, it soon learns to respect artificial fences more than freedom for growth. You have not been a very close observer of such men if you have not seen them shrivel, become commonplace, mean, without influence, without friends and the enthusiasm of youth and growth, like a tree covered with fungus, the foliage diseased, and the life gone out of the heart with dry rot and indelibly marked for destruction—dead, but not yet handed over to the undertaker.

From “The Training of the Human Plant,” Santa Rosa, Calif.

The British Labor Party

J. KEIR HARDIE, M. P.

The British Labor Party has made it impossible for trade union officials or labor leaders to go on the stump on behalf of either Liberal or Conservative candidates or parties. This of itself is a great gain to the working class movement.

A Labor Party does not give us everything at once which we Socialists want, but it is at least a genuine WORKING CLASS MOVEMENT, and as such merits the support and good will of all who believe in Social Democracy. Its faults and failures are but a reflex of the faults and failures of the class which has called it into being and it, like its creators, will grow in wisdom as it gains experience.

I ask, then, that the Labor Party here shall be judged according to the evidences, and not be condemned on the ex-parte statements of its enemies and opponents.


The Struggle for Industrial Liberty

OSCAR LOVELL TRIGGS

From age to age the struggle for liberty changes its ground. In one age slaves are emancipated. In another age men battle against kings and tyrants for political liberty—for the right, that is, to be self-governing. In another age there is expansion in the moral and intellectual life.

Today we are enduring the strain of a struggle which is practically world-wide—the struggle for industrial liberty.

Industrial liberty is a final form of liberty since it involves the activity of the creative powers of man. When a man works he is. He never truly is until he works. Hence today we seek freedom in respect to our daily work—the work by which we daily live.

Political liberty never meant anarchy. But government must be absolutely at the consent and with the participation of the governed. In the same way industrial liberty means self-activity in the sphere of work. We want to be not free from work, but in work. The man who has the true love of life hates the wage slavery of the present. He fights against the system which prevents him from being a true worker, a producer, a creator.

Santa Rosa, Calif.
War Too Hideous for This Century

CARL D. THOMPSON

We are opposed to violence, bloodshed and murder, both wholesale and retail. We are opposed to it because in the last analysis all wars grow out of economic injustice. We seek, therefore, to establish justice that war may be unnecessary. In the light of this new century, war is a hideous crime.

Furthermore, when war breaks out it is not the rich nor the master class that do the fighting.

It is the common working man that must shoulder the musket and make the weary march. It is the common working man who must stand out under the silent stars and in the storm on sentinel duty. It is the common working man that must take the cold steel to his breast and writhe in anguish upon a field dyed red with the blood of his comrades. It is the common working men, massed like huge projectiles, hurled in murderous conflict at each other that become "lava contending with lightning and volcano contending with earthquake" until the earth beneath them trembles with terror.

It is the common working class that must drink all the bitter dregs of all the blood, of all the tears, and of all the anguish of this vicious thing that we call war. And today the workers of the world are aware of it all. They long for peace. They struggle for justice that peace may come.

The world over Socialism stands for peace.

City Clerk, Milwaukee, Wis.

The Long, Long Road

MORRIS HILQUIT

Socialism is at last beginning to get a hearing before the people, and the people of the United States move fast when once they are set in motion.

New York City.

The Working Class Must Strike the Blow

J. STITT WILSON, M. A.

You remember Victor Hugo’s story of the devil-fish; how the monster put forth one tentacle after another and coiled it around his victim; how the hero recalled that there was but one vulnerable spot in his brute enemy; how at the strategic moment he struck a blow at that spot, and the terrible demon of the deep shuddered, released his grasp and fell dead.

Capitalism is a monster seizing the body politic. One tentacle is put forth to grasp the major part of the earnings of the working class; another has seized the working-woman; another reaches forth to the child; another has fastened upon government and made that the instrument of the powerful classes; still another has turned the pen of the journalist into a weapon by which the injustice of Capitalism is praised and defended; and still another has seized the pulpit, silenced those who profess to speak for God and man, or turned their phrases into open apology and defence for the Crimes of Capitalism!

But there is one vulnerable spot in Capitalism. If the working-class of the world can see that spot and strike they shall be free.

The fundamental wrong, the basic Injustice of the Capitalist System, is that the resources of land and machinery, to which ALL THE PEOPLE must have access, in order to live and labor, are owned by THE FEW and are conducted by the FEW for their private profit.

This is the social tragedy, the monstrous wrong of our time.

Berkeley, Calif.
We Certainly Need a Kinder World
GAYLORD WILSHIRE

Teach your brother to know what is his due and then when he wants it help him take it.
Editor Wilshire's Magazine, New York.

Police Interference with Human Rights
JENKIN LLOYD JONES

The so-called third degree is a twentieth-century reversion to middle age inquisition. The police are the least qualified to elicit evidence. A man is presumed to be innocent until he is proven guilty. The police have no right to anticipate the trial of an accused man. Evidence secured by them through third degree methods is always thrown out when the case comes to trial. The police are not the men to judge the motives and to extort confessions from arrested men.

If there is sufficient sense of righteousness among the people, these third degree methods will be discontinued by laws framed to make such brutal treatment of prisoners impossible.
Chicago, Ill.

Reader, are you standing for conditions for others that you yourself are unwilling to endure? If so, then are you just to yourself and to others? Is not this the crux of about all the social problems of our time? We would not want our children to work in a sweatshop or live in a slum. Then why should we not care for our neighbor's children?

A Lesson for America
B. O. FLOWER

In Switzerland some years ago the railways had a strike. The employees were willing to arbitrate, feeling that their cause was a just one, but the insolent corporation declared that there was nothing to arbitrate, and refused to consider the demands of the public. The attitude was very similar to that of the street-car monopoly in Philadelphia.

Then the government of Switzerland acted. It did not, however, rush to the support of the insolent railroad corporation that had refused to arbitrate, by the offer of placing at its service the militia of the Republic. No. Switzerland is a democracy where the people rule in fact as well as in theory, and the state notified the railway company that unless within forty-eight hours the trains were running, the state would step in and take over the railways and operate them in the interests of the public.

As soon as the company found that the Republic placed the interests of the people above the demands of private corporations, it made its peace with labor. But the voters saw in this insolent attitude of the corporation, as well as in the contempt for the rights of the public, a real menace to the people's interests and a potential engine for corruption in government, and petitions were circulated for a popular vote to see whether the people did not wish the government to take over the railways.

Some time before this exhibition of corporate insolence and avarice the people had voted down a proposition for government ownership of the railways, but at the election that followed the high-handed action of the corporation, the Republic by an overwhelming majority decided in favor of the government taking over the railroads. This was done and since then there has been a vast improvement in the service and the state has in every way been greatly the gainer. This was Switzerland's answer to the arrogance of greed-crazed corporate wealth.
Editor "Twentieth Century Magazine," Boston, Mass.
Who Is a Christian?
ELLA WHEELER WILCOX

Who is a Christian in this Christian land
Of many churches and of lofty spires?
Not he who sits in soft, upholstered pews
Bought by the profits of unholy greed,
And looks devotion while he thinks of gain.

Not he who sends petitions from the lips
That lie tomorrow in the street and mart.
Not he who fattens on another's toil,
And flings his unearned riches to the poor
Or aids the heathen with a lessened wage,
And builds cathedrals with an increased rent.

Christ, with Thy great, sweet, simple creed of love,
How must Thou weary of earth's "Christian" clans,
Who preach salvation through Thy saving blood
While planning slaughter of their fellow men.

Who is a Christian? It is one whose life
Is built on love, on kindness and on faith;
Who holds his brother as his other self;
Who toils for justice, equity and peace,
And hides no aim or purpose in his heart
That will not chord with universal good.

Though he be a pagan, heretic or Jew
That man is Christian and beloved of Christ.—Copyrighted.

The Man with "Fixed" Opinions
CLYDE J. WRIGHT

The man who "don't know and don't want to know" is more dangerous than a cyclone—he is liable to unconsciously deal death to the best friend he has on earth. He is like a man asleep at the switch.

The man who "don't know and don't want to know" might have been able to save himself from hell—he might have been able to help save society from chaos. "Of all sad words—it might have been."

But he didn't know and he didn't want to, yet we trusted this man with the ballot. He had the power to vote issues which concerned the welfare or the torment of others, and yet he goes to the polls and votes after boasting that he "doesn't know and doesn't want to know."

The man who goes to the polls and votes, when there is a single political issue before the people which he does not understand, is a dangerous man to be at large.

A fool cannot understand—a bigot won't understand. Neither of them ever did anything for a waiting world.
Lincoln, Neb.

A Strike That Would Mean Something
A. G. ROGERS

Why should not all women go on strike—the strike of a sex? They should get together and say: "We will bring no more children into the world to be slaughtered in industry, or to be fed as soldiers to the machine guns of commercial greed."
This would mean something.
Editor "The People's Paper," Santa Barbara, Calif.
Alcohol

CLINTON BANCROFT

I am the fire;
I burn, consume, destroy; I never build.
I am disease, my fever rageth hot.

I am the funeral pyre.
The peasant's coat;
The surplice of the priest;
The ermine robes of kings;
And silks of fashion's queens,
Alike feed my insatiate desire.

Fierce heights my frenzy gains; and then
I smoulder for a while; and then
My flames burst forth and,
Rising high and higher, consume again,
Till naught consumable remains.

I am the burning lake,
Within my bounds no tongue its thirst can slake,
I am the fire that water quencheth not.

San Francisco, Calif.

It is said that indifference, prejudice and ignorance are the main barriers to the world's progress. We must know in order to act intelligently. Are we likely to know without honestly investigating? Lincoln once said: "To know but one side of a question is to be only half posted."

Not Production But Distribution Our Problem

SEYMOUR STEDMAN.

The blistering drouth came and the roots dried up and we were wretchedly hungry and many of the young and old died and then we looked upon the fruit.

The late frost came and the buds dropped lifeless to the ground, and we wandered to many places, but there was no fruit; and many of the young and the old famished and a-weeping died.

So the awful, frightful fear of hunger filled the human mind with terror, brute terror all down the ages. When man lived on roots, on nuts, on fruits, on uncultivated products, the fear of hunger terrified him, and the ghosts of this awful past linger in his midst today and he labors hard with the ever present evil omen:—How shall we supply life's meager necessities?

The dragons and gnomes were driven from the caves, the sprites from the woodland and vale, the monsters from the seas, but the specter of hunger and want lingers.

The countless ages have left this remaining legacy, a superstition outgrown by those who are wise in economies. For clad in steel and iron, equipped with steam and electricity, the last half of the nineteenth century came stalking upon the world stage and solved the riddle of the race, and in turn has created a new enigma:

Production has reached such vast possibilities that it chokes the old forms of industry and produces the very want which scarcity once entailed, and passes on to the twentieth century, a new enigma, a new problem, unthinkable before our time, namely:—

What shall we do with our wealth that we may live? How shall we distribute the products which we create as if by magic?

Chicago, Ill.
A Military Despotism in the Making

CHARLES L. PHIFER

If you are between the ages of eighteen and forty-five and able-bodied, you are now a militiaman and can be called out by the president of the nation to fight your own father or brother. Failing to go when ordered, you can be court-martialed and shot like a dog. That can't be done in either England, Germany, France or any other so-called civilized country.

The so-called Dick military law, passed some six years ago, makes this condition possible. I apprehend that the first time this law is enforced it will awaken this nation into a state of revolt it has never known since Lexington and Fort Sumpter. It will arouse millions to a sense of their danger from a military despotism. This should be our slogan: Let those who make war do the fighting.

Girard, Kan.

Ours Is the World, Despite All

AUGUST BEBEL

Every day furnishes fresh proof of the rapid growth and spread of the ideas we represent. On all fields there is tumult and push. The dawn of a fair day is drawing nigh with mighty stride.

Let us then ever battle and strive forward unconcerned as to “where” and “when” the boundary-posts of the new and better day for mankind will be raised.

If, in the course of this great battle for the emancipation of the human race, we should fall, those now in the rear will step forward; we shall fall with the consciousness of having done our duty as human beings, and with the conviction that the goal will be reached, however the powers hostile to humanity may struggle in resistance.

Ours is the world, despite all—that is, for the worker and for woman.

Slowly Learning Our Lesson

WILBUR C. BENTON

Another slaughter of unarmed strikers like at Hazelton and Homestead; a few more “bull pens” like those of Colorado and Idaho; another kidnaping of labor leaders like the Moyer, Haywood and Pettibone affair; another court persecution like that of Editor Warren; a few more blanket injunctions issued for the purpose of denying workingmen the right of trial by jury; a few more denials of free speech; a few more decisions like the Danbury Hatters’ case, and American workingmen will have learned their lesson in class government, will vote the way they strike and Socialism will triumph.

Chicago, Ill.

“The Pitifully Little Man”

J. G. PHELPS STOKES

As president of the Intercollegiate Socialist Society, I would impress upon the minds of every student in America these splendid words delivered by Mayor Gaynor before the Harvard Political Club:

“Oh all things, do not dishonor the education you receive here by being prejudiced or bigoted in politics through ignorance. It is a pitifully little man who will not look at both sides of a question. * * * For instance, meet the growing propaganda of the Socialists with argument, and not with abuse and force.”

112 East Nineteenth St., New York.
The World Movement of Our Time

ARTHUR MORROW LEWIS

Happily for us, society evolves independently of anybody's opinion. Our opinions follow blindly and gropingly in the rear. The opinions of individualists do not manufacture social laws, according to certain ethical requirements; they interpret and explain those laws which they discover in operation. The fundamental question is not, "Is Individualism better than Socialism?" but "Is society moving in the direction of the one or the other?"

To answer this question it is only necessary to compare the world of today with that of ten or even five years ago. America moves steadily toward Socialism, while Europe advances in great leaps. Every civilized country tells the same story, and the recent development of Finland and Austria astonished the world.

Society moves forward, as irresistibly as the ocean tides, and it moves in a direction predicted by those greatest thinkers of this or any age—the men who linked their lives with the blood and the tears and the struggles of half a century in the greatest cause that ever throbbed in the brain of man—the cause of Socialism.

Lecturer for the Workers' University, Chicago.

A Just and Equitable Claim

WILLIAM MORRIS

I have looked at this claim by the light of history and my own conscience, and it seems to me, so looked at, to be a most just claim, and that resistance to it means nothing short of a denial of the hope of civilization.

This, then, is the claim:

It is right and necessary that all men should have work to do which shall be worth doing, and be of itself pleasant to do; and which should be done under such conditions as would make it neither over-wearisome nor over-anxious.

Turn that claim about as I may, think of it as long as I can, I cannot find that it is an exorbitant claim; yet if society would or could admit it, the face of the earth would be changed; discontent and strife and dishonesty would be ended. To feel that we were doing work useful to others and pleasant to ourselves, and that such work and its due reward could not fail us! What serious harm could happen to us then? And the price to be paid for so making the world happy is revolution.

This message from the late Wm. Morris, the great humanitarian of England, is given by request of several contributors to this booklet. Is it not rational? Is it not just? Study it carefully.

The Shame of England and America

MRS. DORA M. MONTEFIORI

The exclusion of women from the rights of citizenship leaves one-half of the race without political responsibility or representation. Women suffer from industrial evils and exploitation equally with men, and to be denied the ballot—to be denied a voice in the making of laws they must obey is the acme of injustice and outrage.

Speaker for the Woman's Adult Suffrage League of England.

Education the Basis

ADAM BELZ

Education gives breadth to the Socialist movement, Labor gives it strength.

Editor "Progressive Journal of Education,"
No. 45 La Salle Street, Chicago.
New battles are on between autocracy and democracy; and the war will soon be world-wide.

Though I am not a Socialist, I rejoice in the privilege of coming to the defense of the one organization of our day which makes mankind its practical business, which is warm with a passion for human justice, and which not only accepts the ideal of human brotherhood, but is more active than any other social agency towards making it a reality.

Socialism as a doctrine or a cause is neither theistic nor atheistic; neither religious nor irreligious. Every Socialist, whether a prominent leader in the movement or a humble follower, is entitled to his own religion or irreligion. The atheism of the most militant Socialists, or of the most generally recognized authority on Socialism, is no argument against the validity of the Socialistic doctrine in itself. Socialism is purely an economic doctrine and a political program. Its purpose is to secure economic justice through political action.

I am glad of a definite occasion for warning my fellow Americans: that to neglect or to defy Socialism and other signs of the determination of the workers of the world to secure economic justice, is to be guilty of blind folly, and to invite a cataclysm for our Republic, and for our type of civilization.

Plutocracy, supported by autocracy, in church and state and society (their interests obviously are one), has fastened its soulless hands upon us and will not relax its grasp, unless there comes to the mass of us a rebirth in that spirit of freedom and a rededication to that spirit of righteousness, which, in earlier years, gave moral might and spiritual beauty to this people.

By courtesy of "The Twentieth Century Magazine," Boston.

Exploitation—do you know what this word means? Then get your dictionary. It is the most important word today in the vocabulary of economics. If you have not earned the things you enjoy, then some one else has. Now, the question is, has some one been robbed? Is exploitation ever fair or just? Think it over.

The Dream of Labor

Oscar Leonard

Ours is not the cause of one class, of one sex, of one tribe, of one city, of one state, of one continent.

It is the wish for a better world where Man shall be Man, where the beast shall become subdued, where everything shall lead to complete development, where the good of each shall be bound up in the good of all, where all shall feel the sorrows of each and run to his rescue.

A glimpse of the ideal takes us into the Land of Promise, where peace and plenty shall reign supreme, where brothers shall no longer battle among themselves, but for one another, where the atmosphere shall be laden with love, the love that saves, where the hate that kills shall be unknown, where heart and brain shall work together to help make life better and more complete, where the fullness of life shall be for all and where men and women shall be as happy at their work as little children at their play.

The mere glimpse into that land makes life worth living, makes work worth doing, makes dreams worth dreaming, gives us hope and faith—the faith we need in the labor for our cause, the faith which shall help us win.

St. Louis, Mo.
The Making of a Kinder World

SENATOR WINFIELD R. GAYLORD

Strangers have always been suspected—and suspicious. Individuals who stand alone cannot afford to be kind. And those who preach individualism put the jungle-law into the hearts of men. Only an organized world can be trusted, because only an organized world can control itself. Men who refuse to organize society for the benefit of all, you may be sure want to organize it for their own benefit.

Socialism only proposes to organize the labor and the wisdom of mankind, so as to guarantee the possibilities of kindness by all, and to all. Social kindness, the kindness of society, is an almost unknown thought as yet. But it begins to dawn on the minds of men already; and when the old-age pension is accepted as a matter of course, men will have learned many other ways of making a kinder world.

Milwaukee, Wis.

You believe in free speech and free press for yourself, do you not? The constitution of the nation and of almost every state guarantees the right of free speech, free press and free assembly. Now, where does the authority come from to suppress these rights? Is free government possible without these rights?

A Teacher’s Protest to Mothers

MARY O’REILLY

Children everywhere are being taught that, “It is glorious to die for your country’s flag.” “It is good to fight. It is good to die”—WE KNOW IT IS NOT.

You remember the story, mothers, of how, in the days of old, the children of the mothers of Israel were demanded by Herod, the king. The mother whose name is remembered through all the years is the mother who would not give her son to the king, but rose in the night and, sheltering him upon her breast, took him into a foreign land. Her refusal shook the trembling supports of Herod’s throne, for it saved, for the world the King he feared, the King of Peace.

Mothers, it is time to know your power. Herod the king trembles upon his wornout throne in fear of your babies. Refuse him and the strong powerful hosts of the world’s builders, your sons, will rise. Then war and the talk of war shall be no more. It is good to love! It is good to live!

Chicago, Ill.

Right Economic Conditions Insure Health

J. H. GREER, M. D.

Ignorance sees stars and flowers and rocks without a thrill of happiness because he perceives nothing of what they say to him. The stars and flowers and rocks have wonderful stories to tell and are enchanting entertainers to those who realize that the highest happiness on earth is the intellectual enjoyment of Nature, which must be founded, to be permanent and progressive, on true economic conditions.

A diseased state of society insures epidemics. A healthy state of society insures the public health. The cooperative commonwealth is but a healthy system of society. May it be soon realized and our common humanity bound together in one Economic Brotherhood of liberty, equality and fraternity, and be blessed with happiness and consequent good health.

Chicago, Ill.
Five and Fifty

CHARLOTTE PERKINS GILMAN

If fifty men did all the work
And gave the price to five;
And let those five make all the rules—
You'd say the fifty men were fools,
Unfit to be alive.

And if you heard complaining cries
From fifty brawny men,
Blaming the five for graft and greed,
Injustice, cruelty indeed—
What would you call them then?

Not by their own superior force
Do five on fifty live,
But by election and assent—
And privilege of government—
Powers that the fifty give.

If fifty men are really fools—
And five have all the brains—
The five must rule as now we find;
But if the fifty have the mind—
Why don't they take the reins?


Destroy the Incentive to Do Wrong

ALLAN L. BENSON

Imagine Christ doing any of the thousand-and-one disreputable things that the small capitalist is compelled to do in order to do business. Imagine Christ using all sorts of subterfuges to buy cheaply and telling all sorts of lies to sell dearly. Imagine Christ employing little children in the cotton mills of the South, in the coal mines of Pennsylvania and in the factories and department stores of the North. Imagine Christ superintending a sweat-shop where women were forced to commit slow suicide to obtain bread. Imagine Christ reducing the wages of the workers when they were receiving so little that most of them were unable to own even their homes.

If it be admitted that falsehood, deception, trickery and sometimes robbery are not consistent with the greatest happiness, it must also be admitted that Socialism would make the capitalists happier, provided it would remove the incentive that now causes them to lie and steal.

And what is that incentive?
Doesn't the word "profits" tell the whole story?
Socialism would abolish profits along with interest and rent.

New York.

Industrial Peace

VINCENT ST. JOHN

There can be no peace so long as hunger and want are found among millions of working people and the few, who make up the employing class, have all the good things of life.

Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production, and abolish the wage system.

Chicago, Ill.
The Menace of the Unemployed

Bolton Hall

Chicago, with all its wealth and productive power, cannot be said to be truly prosperous, for it has more overworked charity organizations, more overcrowded jails, more police interference and regulations, more white plague centers and red light districts, more infant mortality, more involuntary idleness than there ought to be in ten prosperous communities.

The cost of maintaining, creating and doctoring these social sores is many times what civic government should cost, and what is true of Chicago is true in greater or less degree of every city and town in the country. People are heavily taxed, and can see nothing ahead but still heavier taxes, for the maintenance of conditions which hinder prosperity. ** *

To provide work for the unemployed is of more importance than to provide funds to maintain them at public expense, and is much less costly. ** *

So long as the community upholds the right of any individual to own more land than he can use, thus lessening the available land in the community, just so long it should see that nobody on this account becomes a community burden instead of a helper.

Francis Bacon said: "Read, not to contradict and confute, nor to believe and take for granted, but to weigh and consider." Is not this our plain duty as honest investigators?

Let Us Try Changing the Environment

Rev. Edward Ellis Carr

Recently two consecrated ministers talked with me about social conditions. One was the pastor of a large Methodist church, the other a noted evangelist. They admitted the truth of the terrible arraignment of present society as uttered by socialists—millions of child slaves coining their little bodies, brains and souls into bloody dollars to make rich men richer; millions of women, with no hope of home joys, forced to choose between slow starvation and shame because of their low wages; more than ten millions of men, women and children in America forced to abject want through lack of a chance to earn an honest living at fair wages, etc.

"What part of the world's population nominally accepts Christ?" I asked.

"Less than one-third," answered the evangelist.

"What proportion of the people nominally Christian belong to the church?" asked I again.

"Not more than half."

"What portion of church members are really consecrated to Christ and striving daily to advance His Kingdom?" was my last question.

"Not one in ten," came the answer from the two ministers.

What a disheartening record must the Christian face; after more than 1,900 years of Christian effort, not more than one person in sixty of the present generation has been truly converted to Christ by the method of individual salvation. "At this rate," said I, after we had summed up the estimate, "how long will it take to save the world?"

When this question reached their hearts, both ministers hung their heads and confessed that the prospect was utterly discouraging. We must change environment and not depend on "individual salvation."

The Sympathetic Strike
HORACE TRAUBEL

I do not wonder that you are alarmed, dear masters. You will have to get together more and more just as we are getting together more and more. You stand for money. We stand for men. You stand for properties. We stand for peoples. You who are not wise enough to be brothers are shrewd enough to suspect brotherhood. Your guess is exact. What you think we propose doing we may do. If property is entitled to come first, then you are defenders of the truth. If people are entitled to come first, then we are defenders of the truth. Your dollars are contesting the field with our people. Brotherhood will destroy you. You feel it. You don’t say the thing that way. But that is what it amounts to. So you get together. You, all of you, dear masters. You sternly face about and accuse me. We are menacers of property. So we are. You see that. And we are also savers of men. That you do not see. You are commencing to understand that the two quarreling powers can’t reign together in our one world. That money can’t reign if men are to reign. You are distressed by every tendency of men to realize a practical solidarity. And you should be. For solidarity leaves you out. Includes you as men and excludes you as capitalists.

Reader “The onsenator,” Philadelphia, Pa


Reader, how many papers today are fair, honest and trustworthy toward the working class? How many print facts from the viewpoint of the worker, and not from the viewpoint of the exploiter? Have you ever thought about this? Can any person be equitable and fair without reading labor’s side? Do you take a LABOR PAPER?

Working Without Getting the Fruits
JOSEPH FELS

I sometimes think we Americans are the most easily fooled and tricked people on earth.

We have been fooled by a tariff so long that even the great advance in the price of all necessities of life, concurrently with the growth of immense fortunes to tariff beneficiaries and deepening poverty on the part of the working classes, have not aroused us to the realization of its iniquity. We complain of the extortions of tariff-supported trusts and combines, and yet we send lawyers who are, or have been, in the pay of these combinations as our representatives to Washington, childishly expecting them to guard our interests.

Everywhere in our federal and municipal affairs the influence and power of “Big Business” is apparent. Its interests are always conserved while the people are treated as geese to be plucked, just as that corresponding institution, the House of Lords, in England has for so many years fooled and plucked the English people.

It should not be overlooked, though it often is, that the vast wealth which finds its way to the pockets of English and all other landlords must be produced by someone. It does not fall from heaven, nor is it cast up by the sea. It is the product of human labor, toil and endeavor, and when the pride and boast of any class in a community is that they do not work, that neither they nor their ancestors for many generations back were ever “tradesmen,” and when it is apparent that this class enjoys all the things which workers or “tradesmen” produce, it must be equally manifest that some men are working without getting, while other men are getting without working—that some are unjustly enriched while others are robbed.

A Spark from the Russian Revolution

Ernest Poole

"I tell you, peasants," she cried, "down with the czar, not because he is the spider dragon for us alone, but even for other peoples. Why is he? Because he keeps three million soldiers always ready to leap out like tigers on Japan or Germany or any country, to leap out and grab more land and gold! So he makes these other countries keep armies to guard their people from him. And other peasants must starve to pay for all these armies. But now the peasants must not starve and freeze and die any longer! In all the world the peasants must rise and take the land, and so be free."

When she spoke this I looked around, and all the eyes were shining because all knew that she was right and all saw what we must do.

"Oh good God up in heaven," I prayed, "if you are not ready to let us smash this slavery now, then please, oh please, give our children power when we are dead to rush on over our graves and get some of this freedom!"

From "Slaves No Longer."

A Serious Error Righted

Fred G. Strickland

"Speaking generally, of the issues that are likely to be presented to you in the future, I think the issue of most importance will be the question of the preservation of the institution of private property, or its destruction, and the substitution of a certain kind of cooperative, joint enjoyment of everything, which is the ideal of Socialism."

Judging from the above, President Taft does not know what relation socialism bears to "private property," or he deliberately sought in this statement to deceive the public. Socialism would not interfere with private property—except PRIVATE PROPERTY IN CAPITAL—(property used to make more property).

Under Socialism every worker could possess private property to the extent of thousands of dollars. But he would not be allowed to use such property to make profit—to exploit others—for exploitation would not be allowed.

Capitalism has already destroyed the "institution of private property" so far as the workers are concerned. Eighty per cent of wage earners are now propertyless.

Workers build palace cars and capitalists "enjoy" them. Workers erect palaces—idlers "enjoy" them, and so on through the whole list of labor's products. Brother Taft must do better than this or his own "class" will call him down.

Anderson, Ind.

To Our Undiscovered Comrades

H. A. Davis

If you are employed in mine, workshop or counting house and must be a pack mule in the innumerable caravan which carries the burden of a decadent system, create in your mental state a better system, which is free from strife and oppression. Then once having conceived of this ideal state, aside from gaining the material things of life, strive unceasingly to bring about this glad day of Universal Brotherhood, and when you come to join the innumerable throng which journeys to that undiscovered country where they use no return tickets, the world will be a more fit habitation for man—and your life shall not have been in vain.

Benton Harbor, Mich.
To Labor Belongs Its Product

J. Mahlon Barnes

Our purpose and program is clear; to reserve to labor the value it creates. There is no deep and hidden philosophy in the just demand; no reward without labor, no labor without full reward. Better still, our class has the power, the strength of numbers to impose these conditions on the very day it elects so to do.

The vulnerable spot in the armor of capitalism has been disclosed. The capitalists make and interpret the laws for themselves. The American division of the international movement—its conscious working class—has brighter prospects and more assurance of success than ever. It turns its face towards Washington to punish its enemies and to reward itself, with laws made for labor by labor.

National Secretary Socialist Party, Chicago.

The Great, Sealed Book—the Future

Josephine Conger-Kaneko

"Where will I be next year?" is a question not one of us can answer. Not the wisest man nor the wisest woman on earth can answer. But one thing we do know, that we are here today. And it is possible for us to so work today as to prove that we are here; to prove to the future generations that we once lived upon the earth.


The Machine—the Emancipator

Olive M. Johnson

The machine is here which Aristotle designated as the emancipator of mankind. It only remains for mankind to emancipate itself from it. Man has harnessed the elements to his will, let him now harness his will to control the giant he has called into life. The machine must no longer be allowed to enslave the largest portion of the human race for the benefit of only a very few. The machine must be collectively owned. Woman is part of society, and so is entitled to her economic rights. Women and children, as well as men, must no longer be crushed by the machine.

New York.

Is it not a fact that "poverty is the parent and slums the kindergarten of vice?" Then are our methods of dealing with crime either rational or sane? The humane person—the gentleman—can always afford to be kind and tolerant. Isn’t the same true of society?

You and I

Oscar Evertz

JUSTICE (Goddess of Brotherhood) is not the lady with eyes blindfolded, holding in her hand a pair of balanced scales. That is a picture of Legal Justice only and does not represent Real Justice, as between God and Man, YOU and I.

Justice, the Arbiter of Right and Wrong, is the symbol of what men call God, Nature, The Absolute—the highest power and authority which we look up to.

When I am inspired by Justice, I exclaim, "I want mine, but I also want you to have yours." She impels you to say the same.

Then let YOU and I so live, now and forever, that our lives will exemplify "The Fatherhood of All and the Brotherhood of Men."

College of Suggestion, 3723 Olive St., St. Louis, Mo.
The New Humanity
J. O. Bentall

The Kernel of Socialism is its ideal of a New Humanity.
This hope lies in the proper method by which all may secure
their living.
Capitalism places the burden of production upon the masses,
while the instruments of production as well as the product are
owned by the few.
While the tool was simple the worker owned it and operated it
himself. He also owned the product of his tool and labor.
When the power machine came the individual could neither
construct it nor operate it alone. It required a number of people
to do this. Operation changed from individual to collective or
social.
But while the method of operation thus changed, the owner-
ship has remained with the individual. In order to use the
machine and get any of the product the worker must pay to
the owner what this owner demands.
The demands of the owner are so great that the masses who
work get only a meager existence.
Poverty, degradation, ignorance, crime, suffering of every
description is thus the lot of the workers, while the owners live
in luxury with more piled up for them than they can use.
When the workers revolt the owners are fortified with law and
judges, army, militia, police. Death and destruction, tyranny and
bloodshed follow.
Socialism offers a remedy.
By adopting collective as over against private ownership of
the instruments of production the people come into possession of
the opportunity to produce as well as the product of their toil.
An abundance for all can be produced. Men, women and chil-
dren may have good food, good clothing, good homes, good
education, and all good things that a generous Nature intended
them to have.
To secure this will mean a change. But let it come. It will
mean sacrifice, but it must be endured.
We have set out to get nothing less than a free, a true, a
glorious and a new Humanity.
It may cost much, but humanity must be set free at any cost.
Editor "The Next Step," Chicago.

Hopeless Despair—a Child’s Grave
Jas. H. Brower

What are the rights of the child?
What is this inheritance of which I speak?
Listen—Here is all of my religion, all of my politics, all of my
philosophy of life:
By right of birth, and regardless of parentage or racial ex-
traction, the child shall have to the full of its need, of all the
wealth accumulated by the labor of those who have struggled for
mastery over the material world, and of all the knowledge man
has gathered in the centuries gone and this child—all children—
shall have all of these things from which to build their lives,
without money and without price. To deny children this right
to participate to the fullest extent of their individual needs, in
the use of all things of worth stored upon this earth of ours
today, is to deny the only ethic upon which an orderly state
may be builted. Deny this right to but one child in all this
land and you condemn a social order to death!
Author of "The Mills of Mammon," Joliet, Ill.
Art Under Right Conditions

WALTER CRANE

The curse of art, as of life in general, is poverty and slavery, and beauty will never flourish till it grows out of the life of the people; in other words, till capitalism and mastership are abolished and socialism and fellowship take their place.


Social Peace at Variance with Exploitation

KARL KAUTSKY

The mere reformers dream of the establishment of social peace between the classes, between exploited and exploiters, without abolishing exploitation. They would bring this about by having each class exercise a certain self-restraint toward the other, and by the giving up of all "excesses" and "extreme demands."

There can be no permanent industrial peace, and there must be class antagonisms so long as there are classes—so long as there is an idle, exploiting class living off the sweat and blood of the laboring class.

Our Hopes, Faiths and Longings

REV. WILLIAM THURSTON BROWN

The light which now arises above the horizon is revealing the fact that what we have been accustomed to call business is only stealing made legal, that commerce is only piracy made respectable by law, that respectability is for the most part a thin veneer made necessary to maintain the immoral distinctions of class, that religion is very largely hypocrisy, and statesmanship the art of proving the virtue and value of a vicious system. * * *

There comes the same divine summons to freedom and fraternity now as of old. No diviner or more authoritative voice spoke in Palestine ages ago than speaks today in the hopes and faiths and longings of the common people.

Salt Lake City, Utah.

We Make Criminals—Then Punish Them

GRIFFITH J. GRIFFITH

“A never-ceasing flood of discharged convicts pours back into our penitentiaries, not because they have found life there a paradise, but because the thumbscrew of present want exercises a pressure far more potent than does the fear of future, but uncertain, punishment, however severe. Here is the true answer to the question why deterrence, pushed to the very limits of human endurance, does not deter. * * *

We know well that the prison is but part of the great social question; that, as a general rule, poverty is the parent and slum the kindergarten of vice. But we also know that, while these prepare the soil, it is the administration of our criminal law that plants the seed and supplies the tropical conditions that bring it to the instant maturity of crime.”

Los Angeles, Calif.

Freest Action Leads to Nobility of Character

BRUCE CALVERT

Remember, comrades, you will never make a mistake in being your natural self, in doing what you want to do regardless of your neighbors or the whole world. All natural spontaneous action is in the line of evolution. Be free. Be a stylist. Set the fashion yourself. Off with the shackles!

Editor "The Open Road," Griffith, Ind.
The Problem Worth While
NICHOLAS KLEIN

We hear so very much of the "sweet bye-and-bye." Why not get a little bit of the "sweet now-and-now?"

Some day the business of the church will be not so much to put men into heaven as to put some HEAVEN INTO MEN.

Some day we will abolish POVERTY. We will place men above dollars. We will use modern machinery to benefit them, to make them happy. We will look upon poverty as a national crime.

We want a taste of heaven right now. We want a happy, contented, joyous people. We want labor to be the only badge of honor. Citizens of the World! This is the real battle. This is the problem worth while. Let us produce conditions which will make it pay to be honest. Then look for real men, and not until then.

Cincinnati, Ohio.

If evolution is not a lie; if we can perfect distribution as we have perfected production, then there is a remedy for wage slavery, child labor, slums, sweatshops, adulteration, prostitution ... INCENTIVE that creates these evils—Isn't that the remedy? Is it not our plain duty as good citizens to look well into the CAUSES of these evils?

"Look Out for Number One"
SAMUEL A. BLOCH

The workers of the world have not done this. They have produced food for others to eat; built palaces for others to live in; made clothes for others to wear.

The generosity of the wealth-producers has given millions to degenerates like Harry Thaw, and has caused thousands of their own sons and daughters to die like flies from such diseases as tuberculosis.

Out of all the wealth they have created, only a very small portion has been for themselves. This must stop. They must keep all they produce. Cease to be generous. Practice selfishness and not selflessness.

1322 N. Oakley Ave., Chicago, Ill.

Brotherhood
MARY E. GARBUIT

The vital word has stone forth from the inmost heart of humanity,—that word resplendent with power is BROTHERHOOD.

"Our Father" has not been uttered by millions of lips for the past two thousand years in vain. We begin to sense faintly its beautiful significance. Our hearts yearn to realize this common Fatherhood in a common Brotherhood.

Los Angeles, Calif.

Solidarity the Hope of the Worker
LUella TWINING

There is no hope for the working class under this system. It must grow rapidly worse. Daily, organized capital becomes more firmly entrenched. Fortunately, organization of industry follows the great machine and organization of capital.

Chicago, Ill.

In five years our population will be about one hundred millions. How long are we going to permit monopoly, through private ownership, of the means of life? If the wholesale slaughter of our miners continues, will not the people be forced to take over the mines and operate them for the benefit of all? Is there any other remedy save public ownership?
Involves the Life of the Republic

Dr. Franklin H. Giddings

If I may venture an opinion as to the most important question in political economy before the American people, it is this: "Shall the chief and controlling means of production in the United States, including mineral and forest resources, water power sites, railroad and means of communication, patent rights, and the enormous funds of loanable capital, be owned by a billionaire four hundred, who, by virtue of such ownership, will be able for all practical purposes to own a hundred or more millions of us ordinary human beings; or shall we ordinary human beings, in our collective capacity, own the means of production ourselves and proceed to work out the reality of a democratic republic?"

Columbia University, New York.

The Necessity for Good Conditions

May Wood-Simons

Revolution does not necessarily mean destruction. It means an overturning. But when a thing is wrong side up the first step toward setting it right is to turn it over. Our present society is wrong side up. It is ruled by and for the benefit of an idle, parasitic class. Socialists propose to turn it right side up and put the workers in power.

If the workers are to have control of society they will have need of the greatest possible knowledge. They will need to know how society grows and how to direct that growth. That means that millions of them—not just a few—will need to do an immense amount of reading and discussing and thinking. They cannot do these things when they are hungry and unemployed and surrounded with uncertainties.

Socialism seldom makes any headway in the slums. It makes least headway among the unskilled, most poorly paid workers. In most countries it grows most rapidly among the highly-skilled, well-organized workers who are constantly obtaining better conditions.

Chicago, Ill.

Should Vote as They Strike

Max S. Hayes

This country is following Russia more closely than any other nation on earth. And it is perfectly natural.

The workers of the United States, despite the fact that they have the ballot in their hands, are actually more powerless than the Russian toilers, who, despite the tremendous obstacles in their way, have at least a few representatives in Parliament to make a fight for them, even though they are cast in prison and railroaded to Siberia.

This comes of the "pure and simple" and anti-labor political policies that have ruled the roost in America for generations. The workers have been insidiously taught that nothing is to be gained through political efforts, or that "independent political action" was constituted in occasionally scratching a candidate on his party ticket and voting for the "best man" on an opposition ticket.

It is not strange, therefore, that the great capitalists, politicians and editors have become imbued with illconcealed contempt for the workers. When the workers learn to respect themselves by securing representation in law-making bodies then their exploiters will have more respect for them.

Editor "The Cleveland Citizen," Cleveland, O.
An Aristocracy of Service
ELLIS O. JONES

As I cast my eyes over our social and industrial institutions I see a few living off the labor of the many.

Neither of these classes is happy, because one cannot be happy who does not serve any more than one can be happy who serves without reward.

This state of affairs is due to special privileges, written and unwritten, of various kinds.

These special privileges are nearly all some form of ownership claimed by the few and admitted by the many. They are claimed by the few and admitted by the many largely through ignorance.

It is not only the duty but the blessed privilege of those who understand these things to spread the knowledge which will work for the benefit of all. * * * The people who understand the real state of affairs are the Socialists, and when Socialism triumphs we shall have an aristocracy of service instead of an aristocracy of ownership.


Is it not a fact that but few people reason out things from cause to effect? About half the ills of life are merely effects—the causes lying wholly within our power to remove. Isn't low wages the main cause of prostitution? Isn't poverty the main cause of crime and intemperance? Get at the facts. We must learn to remove causes, and not squander time and money on mere effects.

The Power of Suggestion—the Press
LEWIS G. DEHART

The Republican press of the country elected W. H. Taft by suggestion.

It elected Roosevelt—McKinley—follow the list backward as far as you like, Democrats or Republicans, suggestion won the day.

But, you protest, the Democrats suggested William J. Bryan. So they did; but not so fast and often as their opponents suggested the other man.

Again you say, the Socialists suggested Eugene Debs. Bless you, they did indeed, but compared to the rest of the press it was only a whisper beside the bray of a donkey. Still I will admit that several voters heard the whisper.

And now I seem to hear you say that the donkey's voice is so strong that a full grown yell would not be heard beside it.

Well, that's just what I wanted you to say. Tell me, dear friend of the despondent heart, do you know how to weaken a donkey's voice?

I'll tell you. Stop feeding him.

You are a workingman, yet you keep contributing to—keep feeding—the newspapers that are deceiving you. If you do not take a labor paper you are untrue to yourself and the working class.

The labor paper gives information from the view-point of the worker.

Are you taking such a paper?

Every Worker Entitled to Comfort
D. D. SLACLE

Let's change the industrial program. Warm homes and cold hearts too frequently go together.

Chicago, Ill.
Involved Success or Failure of Democracy

Judge Ben B. Lindsey

We are moving forward against evil, against injustice. Our success is as sure as our cause is just. No conspiracy of confusion or corruption can long delay it. No personal defeat can now so much as retard it. The people of this country are still "right"; they are forever for the right; and no right cause, once they endorse it, is resistible. The jungle disappears. The Beast appears—it snarls. Its days are numbered. We shall win!

Juvenile Court, Denver, Colorado.

The Star of Hope

John M. Work

In the Socialist, the zeal of the crusader is combined with common sense—a combination which must win.

Socialism is the next step in the evolution of humanity.

The world is being urged toward it with winged speed by the action of irresistible economic laws.

The fingers of all past ages point forward to it.

In a world of sorrow, poverty, ignorance and anguish, Socialism is the only hope.

Without it, all is gloom, the times are out of joint, and the world has gone crazy.

With it the world is sane, and the future is bright with better things.

Des Moines, Iowa.

Horace Troubel says: "The main thing about a book is not in what it says, but in what it asks and suggests. The interrogation point is the accusing finger of orthodoxy, which would rather be denounced than questioned." Is any educational system right which neglects to draw out—to stimulate—the thinking powers?

Let Us Serve Ourselves

Elizabeth H. Thomas

The Socialist revolution is not a bloody revolution, but the spirit of a peaceful, persistent endurance.

Fifty-nine countries now own their railway systems and make of them financial successes. They also save human lives. Germany with its government-owned lines kills fewer passengers in a year than America's privately-owned systems do in a week, although the German roads carry 200,000,000 more passengers annually.

The moral side of the Socialist movement is highly significant.

It is purifying politics just in proportion to the foothold which the Social-Democrats have gained in any given city or country.

The same will be true in Milwaukee. We are in this fight for life. But it is a struggle well worth a life's devotion.

Milwaukee, Wis.

Bear in mind that the messages in this Booklet are not designed for hasty reading. They have been written with painstaking care—they are veritable "brain throbbers." They have been written without remuneration and for the common good. A number of these messages have been pronounced unexcelled models of English composition.

What is your test of a person who sets claim to being fair, just and civilized? Is he willing to accord to others the rights he demands for himself? Do we see no wrong or injustice in living off the labor of others without returning service for service? Isn't this the acme of immorality? Think it over.
'Greed, the White-faced Monster'
JohN GaLSWORTHY
'Tis not for this little moment of time we're fighting, not for ourselves, our own little bodies and their wants, 'tis for all those that come after; throughout all time. Oh! men—for the love o' them, don’t roll up another stone upon their heads, don't help to blacken the sky, an' let the bitter sea in over them. They're welcome to the worst that can happen to me, to the worst that can happen to us all, ain't they—ain't they? If we can shake that white-faced monster with the bloody lips that has sucked the life out of ourselves, our wives and children since the world began. If we have not the hearts of men to stand against it, breast to breast, and eye to eye, and force it backward till it cry for mercy, it will go on sucking life; and we shall stay forever what we are—less than the very dogs.
From the drama, "Strife"—Roberts' speech to the strikers.

Resignation
BERTHA WILKINS STARKWEATHER
It is said that the sweetest sound on earth is a baby's laugh; and the saddest sight might be a babe folding its tiny hands with the patient resignation of seventy years!
A babe without the lusty kick and the howl of protest against outrageous fortune is almost as terrible as a patient and subdued working-class. So let us not despair when the workers lose out against the entrenched forces of Capitalism!
As long as there is protest and action, there is hope! We need despair only when the workers fold their hands in patient submission to outrageous, inhuman conditions.
Schiller said, "And the great Opportunity found but a puny Race!" There are some among us who have not yet bended our knees to the God of Graft—but let us not be caught sleeping!
Los Angeles, Calif.

We Must Remove the Cause
MARTHA A. PORTER
It must be stopped. I mean this profit system. All down the ages, society has been battling with the same problems that confront the good people of today. The child labor question is not new, neither is it diminishing. We note the great wealth of the country and frantically cry that this great needless sacrifice of the young and tender ones must be stopped. But hold, just so long as we have people living from profits, children will be sacrificed. The same is true of the White Slave Traffic. So long as men can profit off the bloom of womanhood she must perish. Then to do away with all these evils we must do away with the cause, which is the profit system.
New Orleans, La.

The Shadows of War and Poverty
ALBERT HOELDTKE
Society does everything to keep the worker in ignorance of his true condition in order to exploit him—in order to keep him a wage slave. It has a mighty big job on its hands to keep several millions of wage slaves contented, with small incomes and steadily increased cost of living. How will it succeed?
The Socialist is preparing for a time when neither the black shadow of poverty nor the scarlet shadow of war shall oppress mankind.
Chicago, Ill.
We'll All Feast Sometime

FRED D. WARREN

You wage slaves:
Feast your eyes on
this picture of good
things. That's about
as close as you will
get to the festal
board. And yet—
You built the pal-
ace—You made the
furniture—You
raised the grapes—
You made the wine

You cultivated the tobacco—You rolled the cigars—You
planted the corn—That fed the sheep From which was taken
the wool Out of which you wove the cloth Worn by these
nobles. You picked the fruit After planting the trees
And you cooked the food—And serve as lackeys—Then you
eat the crumbs—And walk the ties looking for work. And
then every few years You vote for a continuation Of hun-
ger and want and cold! You are a P-E-A-C-H!


Turn Your Face to the Light

WARD SAVAGE

I believe that the
World is waking up
to the prospect of the
cheerful, hopeful, bet-
ter day of Socialism.

Editor of "Hope," the
Cartoon Magazine,
Chicago, Ill.

The Military Workingman

C. M. SWEET

There is a man in our midst who by many is idolized and
honored. He is the militiamen. He is going to fight for his
country. How much of it does he own?
Whose rights does this militiamen defend—is he not always
defending property against human rights? Is he not really the
servant of "the interests," the corporations?
In what case has the "military workingman" defended the
interests of the working class? Does not the military working-
man really FIGHT AGAINST his own interests, against his own
class when he helps break a strike for better working conditions?
Then why should he not be considered a traitor to his class—
a military scab?

Canton, Ill.

Comrades Universal

ERNEST UNTERMANN

The Universe has been on trial, until Man, its product, has
risen to the audacious realization that he can become the Maker
of his Maker; not a Maker out of the Void, but with the eternal
materials transcending human experience. Now we declare that
the Universe shall be made over by us.

Glen Ellen, Calif.
A Labor Army—Not Trade Regiments

JOHN M. O'NEILL

The failure of the strike in Philadelphia was due to the fact that labor, having been organized along craft and trade lines, has not yet recognized the power of class solidarity. Labor having been fighting for years by craft and trade regiments, has not yet confidence in its power to fight as an army.

There will come a time when the labor movement will be no longer fighting capitalism with regiments, but with an army that will grow more powerful as the vision of the laboring people becomes focused on the irrepressible conflict that can never end until the gates of equal opportunity are opened wide to every man, woman and child that live upon the face of this planet.

Editor 'Miners' Magazine,' Denver, Colo.

There is abundant proof that a large part of the world today is not decently housed, fed or clothed. But this is not the worst. Poverty, prostitution, divorce and discontent are increasing. Do you doubt these facts? Then investigate. This Booklet is to arouse your thought for civic and social betterment.

We Are Certain of Ultimate Victory

MARY E. MARCY

All roads lead to Socialism. For this reason socialists are certain of ultimate victory.

Every improvement made in the machinery of production, every step in the concentration of industry and elimination of the "middle class," which results in swelling the ranks of the proletariat, brings us one day nearer the abolition of wage-slavery.

Chicago, Ill.

If society cannot serve itself better than individuals can or will serve it, then cooperation is a myth. If public effort is not more in line with social advance than individual competition and strife, then it must follow that present evils are a part of an unchanging order. Is this reasoning erroneous? Think it over.

We Must Stand or Fall Together

JOHN M. COLLINS

Get together, you workingmen! Open your eyes and see the massing of hosts of capital against you! Be true to your class! Stand with it, by it, for it, or you can't stand at all! Come, working men! Come, stand up in this big fight! You will be beaten to a jelly if you don't! The fist of organized capital is doubled up against you! Don't cringe! Stand up like men! Get together! Strike at the polls for freedom from wage-slavery!

They are doing it in France, Germany, Denmark, Norway, Sweden, England, and in fact in every so-called civilized country in the world. Why not here? The working men of all these countries have workingmen in their parliaments fighting their battles, but not one in America.

Get together! Wake up!

Chicago, Ill.

Healthygrams

DR. H. COHEN

Long hours of labor mean short hours of life.
Closed windows are open avenues to consumption.
Dark, airless, overcrowded tenements are the charnel houses of the working class.
A fly in your milk bottle means billions of bacteria gnawing at your baby's vitals.
Breathe freely and fully; the more you expand your chest the less you will contract colds.

Chicago, Ill.
TO-DAY'S PROBLEMS AND THEIR SOLUTION

The Highest Achievement

JOSHUA WANHOPE

Not being a gift, freedom cannot be given to a people. It must be achieved—must be taken by those who wish to possess it. And that which stands as a barrier in its path must be swept away if its achievement is to be realized. That barrier today is in its essence economic—a system through which the world's workers are enslaved by the degradation of their labor as a commodity, and from which they can only free themselves by destroying it. This is the message of Socialism to the world, which, as it points the way to freedom, the world will of necessity be eventually compelled to hear.

Associate Editor Wilshire's Magazine, New York.

Child Labor and Social Service

MRS. FRANKLIN WENTWORTH

We demand a happy childhood. Do you think the working class, when it comes to a consciousness of its power, is going to allow its children to be chained to machines at fourteen? Do not believe it! When that day comes the children will pass out of the factories, and the gentlemen of the leisure class will pass in. We have had somewhat too much of the gentlemen. We are going to ask for a little of the man. We are going to ask for a manhood that will not be content to live in idleness while little children are turning the wheels of the world. We are going to see that there is no place at the table for the man who has no social service to his credit. We are going back to the code of Capt. John Smith, that "he who will not work shall not eat."

Salem, Mass.

The Wage Worker and Small Land Owner

W. A. RICHARDSON

For the wage worker, it is clear, there is nothing in industry but subsistence; for the tenant farmer, it goes without saying, there is, there can be nothing more. And there is certainly little evidence that the small land owner who works for a living has fared much better in the accumulation of wealth. He is directly or indirectly the prey of about every form of trust and combine; he is among the most liberal contributors to profit and interest funds. He has no voice in determining the price of what he buys or what he sells. He receives his purchases from the hand of one monopoly; he passes his produce into the keeping of another. And by the time the railroads, the milling trust, the meat trust, the implement trust and the grain speculators and gamblers get through with him, he finds that he has left just about the equivalent of an average laborer's job—enough to reproduce his kind; and it keeps him hustling to do that.

Author of "Industrial Problems," San Bernardino, Calif.

No Voice, No Representation

META L. STERN

Industrial organization and political activity constitute the two powerful arms of the labor movement. The man is free to use both his arms. The woman is fighting with one arm tied.

Men are living under a democratic form of government. Women are living under an autocratic form of government. Men can shape the destiny of the nation by voicing their demands at the ballot box and by electing their representatives to the legislative bodies. Women have no voice, no representation, no power.
Our Battleship Insanity
W. H. AUBURN

“Armed peace” has become nearly as expensive as war. It is estimated that the increased cost of our own army and navy in the past eight years—not the total cost, but the cost over and above the cost during the eight years preceding the Spanish war—has been $1,072,000,000.

Can you grasp that?—$1,072,000,000 more money squandered on “armed peace” in eight years than we were squandering before the war with Spain turned our heads? At this rate, in less than twenty years the added expenditure will absorb the price of the Panama canal, the price of complete systems of deep waterways throughout the United States, the price of proposed national forests, of proposed irrigation for arid lands and in addition, an amount that would pay our national debt.

Cleveland, O.

What are the chief causes of corruption in government? Why is every large city a robbers' den? Is not the bribe-giver, the franchise buyer—the rich corporation or individual—the power that debauches our law-making bodies? There would be no bribe-taker if there were no bribe-giver. Would not public operation of all public utilities stop this disgraceful proceeding?

Unnatural Conditions Cause Race Suicide
AXEL GUSTAFSON, M. D

Unnatural conditions of life extinguished the ancient Greeks and Romans. Unnatural living, such as prevails in the United States today, must be changed, radically, earnestly and permanently changed, or else race suicide will put an end to this nation in the course of a few generations.

The inhuman industrial slavery now existing in this country must cease, and especially is this imperative as regards women and children. The problem, therefore, of how to down capitalism in this country is not merely a question of policy, but of national existence.

Chicago, Ill.

Mutual Interest the Highest Joy
THOS. N. FREEMAN

A World of Happiness?—A glorious Utopian dream? But that world shall be ours.

Science is unlocking the doors of life. Now, we know that happiness is but the exercise and gratification of evolved functions and resulting desires.

The flower of friendship blooms on the branch of mutual interest.

The acute senses of the savage gave him dominion over the forest, and later, laid the foundation and developed the love and joy of Art.

The powers of the mind find pleasure only in activity.

Love of Usefulness and the aesthetics marks the highest stage of our development and creates the Angel of the coming Heaven, the Social Democracy.

Leesburg, Ala.

Let us acquire the thinking habit, that is, the habit of thinking to some purpose. Can the person who does not think, who does not seek to know the facts, be an intelligent voter or a good citizen in a republic? Rational action implies correct and rational thinking.

How many people today honestly seek for causes. Poverty is the curse of all lands. Now, what is the main cause of poverty? Isn't low wages—the wage system—the principal cause of poverty? Study it out for yourself. Get at the facts.
Starved to Death

There was no one in the room; but a man was crouching mechanically over the empty stove. An old woman, too, had drawn a low stool to the cold hearth and was sitting beside him. There were some ragged children in another corner, and in a small recess, opposite the door, there lay upon the ground something covered with an old blanket. Oliver shuddered as he cast his eyes toward the place, and crept involuntarily closer to his master, for though it was covered up, the boy felt that it was a corpse.

The man's face was thin and very pale, his hair and beard were grizzly, and his eyes were bloodshot. The old woman's face was wrinkled, her two remaining teeth protruded over her under lip, and her eyes were bright and piercing.

"Nobody shall go near her," said the man, starting fiercely up as the undertaker approached the recess. "Keep back! d—n you—keep back, if you've a life to lose!"

"Nonsense, my good man," said the undertaker, who was pretty well used to misery in all its shapes—"nonsense!"

"I tell you, said the man, clenching his hands and stamping furiously on the floor, "I tell you I won't have her put into the ground. She couldn't rest there. The worms would worry—not eat her—she is so worn away."

The undertaker offered no reply to this raving, but, producing a tape from his pocket, knelt down for a moment by the side of the body.

"Ah!" said the man, bursting into tears, and sinking on his knees at the feet of the dead woman, "kneel down, kneel down; kneel around here every one of you, and mark my words, I say she starved to death. I never knew how bad she was till the fever came upon her, and then her bones were starting through the skin. There was neither fire nor candle! she died in the dark—in the dark! She couldn't even see her children's faces, though we heard her gasping out their names. I begged for her in the streets, and they sent me to prison. When I came back she was dying; and all the blood in my heart has dried up, for they starved her to death. I swear it before the God that saw it—they starved her!" He twined his hands in his hair, and with a loud scream rolled groveling upon the floor, his eyes fixed, and the foam gushing from his lips.

Reader, you doubtless recognize the above quotation. It was written more than a half century ago by Charles Dickens in "Oliver Twist." The surprising part is that there is more poverty, misery, suicide, crime and prostitution in the world today than there was in Dickens' time. Child labor was scarcely known then, while today more than two million children are being exploited in mines, mills, slums and sweatshops. Have we gained no economic knowledge in a half century?

If you find fault with one or more of the messages in this collection, please do not hold the writers of other messages responsible. Each message is signed, so there is no need to make any mistake. Reader, before you condemn any writer in this collection, think carefully—you may be wrong.

The Common Man
O. M. Southworth

Warden Curtis says: "Under one guise or another the movement to make the lot of the common man happier moves on. Thwarted here, stayed there, it moves on and on." Those are my sentiments.

Niles, Mich.
"The New Dark Ages"—An Astounding Prophecy

DR. GEORGE D. HERRON

We are approaching one of those times when the world returns to brute force; when civilization is resolved back into its primal elements; when the tyrant seems to be the only saviour. And Mr. Roosevelt is the man for this approaching time. * * Mr. Roosevelt stands for a life that belongs to the lower barbarian and to the jungle. He has set before the youth of the nation the glory of the beast instead of the glory of the soul. The nation has been hypnotized and saturated with his horrible ideals, as well as by his possessional and intimidating personality.

This one man, more than all others, has awakened the instinct to kill and to conquer, and all the sleeping savagery of the people. It is he who has put the blood-cup to the lips of the nation, and who bids the nation drink. At heart he holds the working class in contempt. He despises the dream of economic equality. Mr. Roosevelt is the last man whose name should be spoken of in connection with democracy. He does not believe in democracy at all; nor in freedom at all. * * So I make my prophecy: Roosevelt will yet rule America. He carries the nation in the hollow of his hand. He will be elected president. There will be war with Japan for the market of China. There will be glutted markets, underconsumption of economic goods, universal unemployment, and the sudden standstill of industry, and the paralysis of even the semblance of government. Roosevelt will seem the only salvation from anarchy. He is by nature a man utterly lawless, and the nation is now practically lawless. He has been all his life getting ready for this one goal, and the decadent nation is rapidly preparing the goal for him. The monthly magazine-reformers and Mr. Pierpont Morgan are alike turning to Mr. Roosevelt as the nation's hope. All things are preparing his way. The times and he are joining themselves together perfectly. Theodore Roosevelt has had his dawn; he will now have his day; and it will be one of the harshest and bitterest days in the still-continuing pilgrimage of mankind through the wilderness.

Now, having made my prophecy, let me be judged by it ten years hence—not now. And ever, while I live, shall I pray that my prophecy may prove false. For the sake of man, and for the joy of my own soul, may it be that this word of the future may not come true. Rather let it be that some sudden awakening as to what is really true and good and beautiful, some sudden precipitation of the yet unevolved spirit of man, may deliver us from the engulfing misery of the New Dark Ages which the rule of Roosevelt betokens.

If Another Life, Well and Good

MRS. HENRY E. ALLEN

If we are sure of this life only—Let's pitch it high.
Edgewater, Chicago, Ill.

TO THE READER

If this booklet has interested you, could you not afford to mail it to some friend, and mark the messages you think are the best? Remember, the booklet is not a commercial enterprise in any sense—IT IS NOT PUBLISHED FOR PROFIT.

Will you kindly help us get it before the public? Can't we make it a million circulation?
List of Writers and Their Messages

<table>
<thead>
<tr>
<th>Page</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Prince Peter Kropotkin</td>
</tr>
<tr>
<td>14</td>
<td>Ralph Kornfeld</td>
</tr>
<tr>
<td>28</td>
<td>Nicholas Kiefer</td>
</tr>
<tr>
<td>38</td>
<td>Karl Kautsky</td>
</tr>
<tr>
<td>9</td>
<td>Jack London</td>
</tr>
<tr>
<td>10</td>
<td>Arthur M. Lewis</td>
</tr>
<tr>
<td>19</td>
<td>Oscar Leonard</td>
</tr>
<tr>
<td>9</td>
<td>W. D. Mahon</td>
</tr>
<tr>
<td>11</td>
<td>J. Howard Moore</td>
</tr>
<tr>
<td>15</td>
<td>Edwin Markham</td>
</tr>
<tr>
<td>17</td>
<td>M. M. Mangasarian</td>
</tr>
<tr>
<td>18</td>
<td>Anna A. Maley</td>
</tr>
<tr>
<td>28</td>
<td>Benj. Fay Mills</td>
</tr>
<tr>
<td>29</td>
<td>Wm. Morris</td>
</tr>
<tr>
<td>26</td>
<td>Dora M. Montefiore</td>
</tr>
<tr>
<td>44</td>
<td>Mary E. Marcy</td>
</tr>
<tr>
<td>30</td>
<td>Mary O'Neill</td>
</tr>
<tr>
<td>44</td>
<td>John M. O'Neill</td>
</tr>
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| 24   | Gaylord Wilsh
The earth is a table. Millions of us are eating. We have the manners of swine. We haven’t even the courtesy to pass things around. × × Be men, not doormats! Light the red hell of revolution if need be! For what is life if it is but the accursed privilege of wearing yourselves out in the service of cannibals, of man-eating millionaires, of monsters who eat you up alive, you and your wives and children? — From “The New Ethics” by J. Howard Moore.

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